

THE
WORKS
OF
SIR WILLIAM JONES.

WITH
THE LIFE OF THE AUTHOR,
BY
LORD TEIGNMOUTH.

IN THIRTEEN VOLUMES.

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HITOPADESA

OF

VISHNUSARMAN.

“ We are told by the *Grecian* writers, that the *Indians* were the
 “ wisest of nations; and in moral wisdom, they were certainly emi-
 “ nent: their *Niti Sástra*, or *System of Ethics*, is yet preserved;
 “ and the Fables of *Vishnúsarman*, whom we ridiculously call
 “ *Pilpay*, are the most beautiful, if not the most ancient, collection
 “ of apologues in the world: they were first translated from the
 “ *Sanscrit*, in the *sixth* century, by the order of *Buzerchumihir*, or
 “ *Bright as the Sun*, the chief physician and afterwards *Vezir* of the
 “ great *Axíshircán*, and are extant under various names in more
 “ than twenty languages; but their original title is *Ilitópadísa*, or
 “ *Amicable Instruction*: and, as the very existence of *Esof*, whom
 “ the *Arabs* believe to have been an *Abyssinian*, appears rather
 “ doubtful, I am not disinclined to suppose, that the first *moral*
 “ *fables*, which appeared in *Europe*, were of *Indian* or *Ethiopian*
 “ origin.”—See the Third Discourse on the *Hindus*, Vol. I.

HITÓPADÉSA*

THE

INTRODUCTION.

Praise to GA'NESA.

MAY success attend the actions of good men, by the favour of that mighty God, on whose head a portion of the moon appears written with the froth of the Gangà !

* *Hitópadésa* is compounded of *hita* and *upadésa*. *Hita* signifies *fortune, prosperity, utility*; and *dear, or beloved*: the compound may therefore mean (since *upadésa* is *advice*) either *alutary, or amicable, instruction*. The *Pandits* say, the word has those two meanings. *بيد پاي* *bídpai* is the proper word, but has been mistaken for *پيل پاي* *pílpai*, by some ignorant copyist. In *Persian* the word *bídpai* means *willow-footed*, which is nonsense, and *pílpai*, *elephant-footed*, which is not much better; but *Cáshafí* says that, in *Sanscrit*, the word signifies *beloved, or favourite physician*; and that is certainly the meaning of *baidyapriya*, from which *bídpai* is formed; the author having been, it is supposed, of the *baidya*, or *medical* tribe, and a *favourite* of his *Rájá*.

This *amicable instruction*, exquisitely wrought in *Sanscrit* phrases, exhibits continually, when heard, a prodigy of wisdom and the true knowledge of morals.

The learned man may fix his thoughts on science and wealth, as if he were never to grow old or to die; but when death seizes him by the locks, he must then practise virtue.

Knowledge produces mildness of speech; mildness a good character; a good character wealth; wealth, if virtuous actions attend it, happiness.

Among all possessions knowledge appears eminent; the wise call it supreme riches; because it can never be lost, has no price, and can at no time be destroyed.

Knowledge acquired by a man of low degree places him on a level with the prince, as a small river attains the irremovable ocean; and his fortune is then exalted.

The science of arms, and the science of books, are both causes of celebrity; but the first is ridiculous in an old man, and the second is in all ages respectable.

As a fresh earthen vessel is formed by the potter, and (education is nothing else) thus we may say are children formed here below to morality..

• The *acquisition of friends, the breach of friendship, war, and lastly peace.* These four parts are here written, extracted from the *Tantra* and other works.

BOOK THE FIRST.

Mitralaba, or the Acquisition of Friends.

THERE is near the *Bhágiráthi*, a city named *Pátaliputra*, in which lived a prince named *Sudérjana*, adorned with every kingly virtue : one day he heard a person read these couplets :

“ Learning dissipates many doubts, causes
 “ things, otherwise invisible, to be seen, and is
 “ the eye of every one who is not absolutely
 “ blind.

“ Youth, wealth, dominion, inconsiderate
 “ actions, each of them occasions danger : Oh !
 “ what must all four of them do where they are
 “ united ?”

Having heard this, the *Rájá* being afflicted by the conduct of his sons, who knew no books, and were continually walking in evil ways, thus thought within himself :

“ Of what use is it, that a son should be born,
 “ who has neither learning nor virtue ? Of
 “ what use is a blind eye, except to give pain ?

“ Again :

• “ A son is born, and the family is increased ;
 “ but in this revolving world, who dies without
 ✓ having been born ?

• “ Why should the mother of that son, whom
 “ the chalk marks not in the first enumeration
 “ of the virtues, have complained, had she been
 “ childless ?

“ Of a child unborn, dead, or ignorant, the
 “ two first are preferable, since they make us
 “ unhappy but once ; the last by continual de-
 “ grees : one virtuous son is a blessing, not a
 “ hundred fools ; as one moon dissipates the
 “ darkness, and not a number of stars. May
 “ the man, who performs the duty of devout
 “ pilgrimage, a duty in every place difficult, be
 “ blessed with an obedient, wealthy, virtuous,
 “ and wise son.

“ The continual acquisition of wealth ; free-
 “ dom from disease ; a beloved wife, with tender
 “ speech ; an obedient son ; and learning, pro-
 “ ducing riches ; these are the six felicities of
 “ living creatures.

“ A father who contracts debts ; a mother
 “ who is unchaste ; a wife who is too handsome ;
 “ and an ignorant son ; these are dangerous
 “ enemies.

• “ Knowledge not committed to memory, is
 “ poison ; food is poison to him who cannot

“ digest it ; a numerous family is poison to an
 “ indigent, and a young wife, to a decrepid old
 “ mate : alas ! my child, by not passing the
 “ night wisely in reading, when thou art among
 “ the learned, thou stickest like a calf in the
 “ mud.

“ Why then should not these, my sons, be
 “ now made virtuous ?

“ Since, as the poet says :

“ Life, action, property, knowledge, death ;
 “ these five were formed for every body that lies
 “ in the womb !

“ The future condition of great beings is de-
 “ stined with certainty ; both the nakedness of
 “ MAHA'DEVA', and the bed of VISHNU on a
 “ vast serpent,

“ What is not to be, that will not be ; and if an
 “ event be foredoomed, it cannot happen other-
 “ wise. This doctrine is a medicine, which heals
 “ the venom of sorrow ; why is it not univer-
 “ sally drunk ?

“ Prosperity attends the lion-hearted man
 “ who exerts himself ; while we say destiny
 “ will ensure it. Laying destiny aside, show
 “ manly fortitude by thy own strength ; if thou
 “ endeavour, and thy endeavours fail of success,
 “ what crime is thine in failing ?

“ This is the language of idleness, used by

“men incapable of action: as a chariot runs
“not on one wheel, so the acts of man prosper
“not without favourable destiny.

“Yet:

“The potter forms what he pleases with
“moulded clay, so a man accomplishes his works
“by his own act.

“Besides:

“A man sees a precious thing before him,
“and gains it as rarely as the fruit of the
“*Tála* falls by a crow shaking it: his own
“destiny gives it not, it requires his manly
“exertion.

“Thus it is said:

“Prosperity is acquired by exertion, and
“there is no fruit for him who doth not exert
“himself: the fawns go not into the mouth of a
“sleeping lion.

“A child forced to read by his parents, attains
“virtue; an infant is not learned when he leaves
“his mother's womb. That mother is hostile,
“and that father malignant, by whom a child
“is not made to read; he cannot appear well
“among the learned, but must be like a heron
“among the flamans.”

Considering this, the king gave orders for an
assembly of learned men, and said, “Hear, O
“ye Pandits! is there any man qualified to give
“a new life, by moral counsel, to my sons, who,

“ unacquainted with books, stray continually
 “ from the right path ?

“ It is said :

“ By the company of gold, even glass acquires
 “ the brightness of a ruby : thus, by the society,
 “ of good men a blockhead attains eminence.

“ And it is written :

“ Knowledge, O Father ! is destroyed by as-
 “ sociating with the base ; with equals equality
 “ is gained ; and with the distinguished, dis-
 “ tinction.”

Among the rest was a great philosopher named
Viṣṇuśarman, who knew the principles of
 ethicks, and thus, like *Vṛihaspati*, spoke :

“ O king ! the princes, who are sprung from a
 “ great family, may be made to acquire a know-
 “ ledge of morals ; but no pains bestowed on
 “ worthless objects can be successful : the heron
 “ cannot by a hundred efforts be made to talk
 “ like a parrot ; but in this family, no offspring
 “ without virtuous principles can be born : how
 “ should glass be generated in a mine of lotus-
 “ coloured rubies ?

“ In six months, therefore, I will make your
 “ sons acquainted with morality.”

The king said again, with mildness,

“ The insect, by associating with a flower,
 “ ascends the head of excellent persons. The
 “ stone when consecrated by holy men, acquires

“divine honour ; as in eastern mountains every
 “common thing blazes by its vicinity to the sun ;
 “thus, by the company of the good, a man of
 “ignoble condition attains brightness.

“Virtues to those who know their value are
 “virtues ; yet even these, when they come in
 “the way of vicious men, are vices : as rivers
 “of sweet water are excellent, but when they
 “reach the sea are not fit to be tasted.

“Be you, therefore, the director of my sons in
 “true virtue :” saying this, he mildly delivered
 his children to *Vishnufarman*, who while they sat
 with pleasure before him on the top of the
 palace, thus began : “The time of the wise is
 “passed in the delights of poetry ; that of the
 “foolish, in vice, in idleness, or in quarrelling.

“Chuse, therefore, to live with true delight ;
 “and I will tell you the admirable story of the
 “crow, the tortoise, and their friends.” The
 princes said, “Tell it, Sir ;” and *Vishnufarman*
 continued his discourse : “Hear then the book
 “called *Mitralaba*, or the *Acquisition of Friends* ;
 “of which this is the first verse :

“Without equipage, without wealth, yet,
 “wise and united by friendship ; the crow, the
 “tortoise, the antelope, and the rat, performed
 “great actions with celerity.” “How was
 “that ?” said the princes.

Vishnufarman said : “Near the *Gôdâverî*

“ stands a large *Salmali*-tree, on which birds,
“ coming from all quarters, roosted at night.
“ One day when the gloom had just departed,
“ the moon being still in his mansion un-
“ perceived—that moon, who is a friend to
“ the night-flowers worshipping God—a raven
“ named *Laghupatanaca*, or *light-wing*, being
“ awakened, saw a fowler approaching, like the
“ genius of death, and alarmed at the sight, said
“ to himself: This morning an enemy appears :
“ I know not what noxious fruit is ripening ; so
“ saying, he flew off by degrees ; and the
“ fowler, passing by and scattering grains of
“ rice, fixed his net : in this very point of time,
“ a prince of pigeons named *Cbitragriva*, or
“ *painted-neck*, with many others fluttering in
“ the air perceived the rice. The pigeons,
“ eagerly desiring to pick up the grains, their
“ prince said to them: How, when no persons
“ are here, could grains of rice be collected? Let
“ us deliberate : I like it not. I see no reason for
“ touching them : doubtless from this coveting
“ of rice, the same evil will happen, as when,
“ through coveting a bracelet, the traveller had
“ a fall in the deep mire, and thus perished in
“ the claws of an old tiger. How was that ?
“ said the pigeons. One day, answered *Cbitra-*
“ *griva*, in a grove of the *Dacan*, or South, I
“ saw, as I flew along, an old tiger washing

“ himself with some *Cusa*, or holy grafs, in his
“ hand. *Hola*, travellers, cried he, receive this,
“ my golden bracelet : upon this a traveller
“ eagerly desiring it, began to consider, and
“ said, By good fortune has this been offered ;
“ yet in seeking it danger appears.

“ Surely it is no wise thing to covet, what
“ cannot be attained without peril ; since, even
“ nectar in heaven, with which poison is mixed,
“ is fatal to life. Nevertheless, in all desires
“ danger may be feared.

“ A man who meets no peril, sees no good
“ things ; he sees them, if he live, who boldly
“ encounters danger : let me consider this fully.
“ Then he cried aloud, Where is thy golden
“ bracelet ? The man went upon this to bathe
“ himself in the pool, but fell into deep mire,
“ out of which he could not escape ; this the
“ tiger knew, and when the traveller began to
“ apprehend that he was caught, the beast
“ violently seized and devoured him : thus I
“ may admonish you, remembering the fatal
“ desire of gaining the bracelet, that no inconfi-
“ derate act ought to be attempted.

“ Since it is thus said by wise men :

“ He who restrains his appetite, a dutiful son,
“ a prudent and good wife, a prince who reigns
“ many years, he who speaks advisedly, and he

“ who acts considerately, for a long time give
 “ birth to no misfortune !

“ One pigeon hearing this, in great anger ex-
 “ claimed, Ah ! why dost thou talk thus ? To
 “ mind the speeches of the old befalls us in an
 “ evil hour, not to eat, not to associate with
 “ females.

“ Thus too it is written :

“ By disregarding terrors, food, and water,
 “ all things on earth are attained.

“ If a man does nothing because of his fears,
 “ by what means can he live ?

“ Hearing this, all the pigeons descended on
 “ the rice.

“ Through covetousness comes anger ; through
 “ covetousness comes lust ; through covetousness
 “ comes fraud and illusion : covetousness is the
 “ cause of all sins.

“ They were all made captives in the meshes
 “ of the net ; and all began abusing him, by
 “ whose discourse they had fallen into the
 “ snare.

“ *Chitragriva* hearing their censure of him,
 “ said, It is no fault of his : danger arising, a
 “ friend so acts as to encrease it ; as a calf is tied
 “ by a stick to the leg of her mother (when she
 “ cannot otherwise be milked).

“ In a time of disaster, and of dread, a base

“ man is discerned : here act circumspectly ; de-
“ liberate ; think.

“ Thus it is said :

“ Circumspection in calamity ; mercy in great-
“ ness ; in assemblies, good speeches ; in adver-
“ sity, fortitude ; in fame, resolution to preserve
“ it ; assiduity in studying the Scriptures : these
“ are the self-attained perfections of great souls.

“ Again :

“ Six faults must be abandoned by a man
“ seeking prosperity : sleep, drowsiness, fear,
“ anger, laziness, loitering. .

“ Now, do thus, all of you being united, lift
“ up the net and fly away, since the union of
“ small minds performs great works ; as by
“ blades of grass twisted together, an elephant
“ is tied fast.

“ The union even of the small and weak is
“ beneficial ; as rice stripped of its husk will not
“ spring from the ground.

“ Thus, having consulted together, all the
“ birds took up the net and flew off : the fowler
“ seeing from a distance the net caught up by
“ them, ran after them, and after some thought,

“ Said,

“ These birds, by a joint effort, have taken
“ away my net ; when they fall down, then they
“ will be in my power.

“ Then the birds disappeared from before his
 “ eyes, and the fowler despaired of retaking
 “ them; on seeing which, the pigeons exclaimed,
 “ What is now to be done ?

“ *Chitragriva* said :

“ A mother, a friend, and a father, are all
 “ three dear to themselves; and doing good
 “ works for another, their understandings are
 “ usefully exercised.

“ Again :

“ The small birds desert a tree with little fruit;
 “ the *ibis*'s a dry pool; the bees desert flowers,
 “ gathered yesterday; the antelopes, a burnt
 “ thicket; women leave an indigent man, do-
 “ mestics a ruined land; in all affairs men con-
 “ nect themselves with those, from whom some
 “ profit may be derived.

“ Such a friend, a rat named *Hiranyaca*, dwells
 “ near the *Gandaca*, in a wood called *Chitravan*;
 “ he will cut our cords asunder.”

“ Considering this, all of them went towards
 “ the dwelling of *Hiranyaca*; who, always being
 “ in fear of death, had made a hundred doors to
 “ the hole in which he lived: being astonished
 “ at the noise made by the pigeons, he stood
 “ silent.

“ Friend *Hiranyaca*, said *Chitragriva*, why
 “ dost thou not speak to us ?

“ The rat hearing that extraordinary address,
 “ came forth, and said, Ah ! what good fortune,
 “ my dearest friend *Chitragriva* !

“ Then seeing them tied with cords, he was
 “ amazed ; and having stopped a little, said, My
 “ friend, what is this ?

“ What else can it be, answered *Chitragriva*,
 “ but the effect of our sins in a former life ?
 “ How canst thou, who art a Pandit, ask such a
 “ question ?

“ From what cause, by what instruments, at
 “ what moment, in what manner, by what means,
 “ in what space of time, in what place, a man’s
 “ actions, good or bad, are performed : from that
 “ cause, by those instruments, at that moment,
 “ in that manner, by those means, in that space
 “ of time, in that place, it pleases *Brama*, that
 “ the man who performs them shall be rewarded,
 “ or punished.

“ Again :

“ Diseases ; the death of parents ; pains ; bonds ;
 “ and uneasiness ; these are the fruits of the
 “ trees, which are planted by a man’s own sins.

“ *Hiranyaca*, having heard this discourse, be-
 “ gan to gnaw the threads that fastened *Chitra-*
 “ *griva*, and was departing. Not so, my friend,
 “ said the chief of the pigeons, cut also the bonds
 “ of my comrades. I am but weak, and my
 “ teeth are small, said *Hiranyaca*, how shall I be

“able to cut all their cords? As long as my
 “teeth remain unbroken, so long will I continue
 “to cut thy strings. It is true, said the chief,
 “but, as long as you can, cut their’s a’fo.

“*Hiranyaca* replied: To abandon our own,
 “which is especially put under our protection,
 “is not the conduct of skilful moralists. Let
 “a man, for the sake of relieving his distresses,
 “preserve his wealth; by his wealth let him
 “preserve his wife; and, by both wife and
 “riches, let him ever preserve himself.

“The souls of such as desire to promote the
 “justice of a state, and to please GOD, are fit
 “objects of preservation; when such a soul is
 “corrupted, what will it not corrupt? When it
 “is preserved pure, what will it not preserve?

“My friend, said *Chitrigriva*, such indeed is
 “the rule of morality; but I am unable to en-
 “dure the pain of those who are under my pro-
 “tection.

“A virtuous man should abandon both riches
 “and life for the sake of others: for the sake of
 “the good he should quit his own good, since
 “death will certainly come.

“May the greatness of the noble-minded of my
 “tribe, my state, my countrymen, ever accom-
 “pany me. You say, that it is the fruit of my
 “own greatness; at what time will it be so?

“Let me be even without life, not having

“ abandoned those who are dear to me ; let that
 “ life be my death, provided my companions
 “ remain alive.

“ Still more : the body consists of bones, and
 “ substances, provided from the flesh : how can
 “ this be preserved from death ? Oh ! my friend,
 “ preserve thy good name.

“ Since that which remains, must be separated
 “ from that which decays ; a pure soul from a
 “ filthy carcase ; seek fame in preference to
 “ bodily honours : Oh, valuable acquisition !
 “ what will it not acquire ?

“ The interval is immense between corporeal
 “ qualifications and sciences ; the body in a mo-
 “ ment is extinct, while knowledge endureth to
 “ the end of time.

“ The rat on hearing this was delighted ; and
 “ with his hair erect with joy, said, Well, well,
 “ my friend, through thy kindness for these
 “ companions, the Creator of the three worlds
 “ will clear thee of evil. Saying this, and
 “ having gnawed the strings of them all, he re-
 “ ceived them as guests ; and, altogether, having
 “ performed their adoration, he said, my dear
 “ *Chitrariva*, certainly they who have expe-
 “ rienced the pain of captivity in a net, should
 “ not be secure from the fear of committing some
 “ great crime.

“ It is written by the poet :

“ The bird, who from the distance of many
 “ hundred leagues, can discern his food ; he,
 “ only, even in the hour of death, sees no snare.

“ Observing, that the sun and moon are put
 “ to pain by the dragon, that elephants and ser-
 “ pents are confined with cords, and that the
 “ most learned men are often the most indigent ;
 “ I confine my desire of knowledge to the stu-
 “ pendous and all-powerful God.

“ The birds traverse remote regions of air,
 “ and fly together towards distress ; the fish are
 “ caught by fishers from deep waters, even from
 “ the depth of the sea.

“ What difference is there ? What avails a
 “ good heart ? What skill is there in choosing a
 “ fixt station ? Death, stretching forth his hand,
 “ seizes from the greatest distance.

“ Having thus instructed and entertained
 “ them hospitably, *Hiranyaca* embraced and dis-
 “ missed them. *Chitragriva*, and his compa-
 “ nions, then flew to their own country, and the
 “ rat retired towards his hole.

“ When *Laghupatanaca* had seen all these
 “ events, he was amazed, and said, Oh ! *Iri-
 “ ranyaca*, thou art an excellent creature ; per-
 “ ceiving which, I desire to cultivate thy friend-
 “ ship : I too am able to assist a friend. The rat
 “ hearing this address, ran into his hole, and
 “ said, Who art thou ? A crow, said the other,

• “ named *Laghupatanaca*. How, cried *Hiranyaca*,
 “ laughing, can I contract friendship with thee ?
 • “ When a man has deserved well of his country,
 “ a wise person associating with him, partakes his
 “ merit ; but I am food for thee, and thou my
 • “ devourer, how can intimacy subsist between
 “ us ? The friendship of a devourer is a great
 “ cause of danger ; yet a fawn was saved by a
 “ crow from being caught by a shakàl. How
 “ was that ? said the crow.

“ The rat answered : In the country of *Ma-*
 “ *gadha* there is a forest, named *Champaca Vati*,
 “ in which an antelope and a crow had long
 “ dwelt in great friendship. This antelope, hav-
 “ ing roved at liberty, was grown fat ; which
 “ being observed by a shakàl, he said within
 “ himself, Ah ! by what means can I feast on
 “ yonder delicate flesh ? It may be accomplished
 “ if I gain his confidence. Thus meditating ;
 “ and going towards him he said, Thou art in
 “ excellent health, my friend. Who art thou ?
 “ said the antelope. I am a shakàl, said he,
 “ named *Cshudrabuddhi*, and here live friendless,
 “ like a dead creature ; but now having gained
 “ thy friendship, I shall live again as thy com-
 “ panion among the living, since I shall ever be
 • “ thy servant. Now, when the many-rayed god
 “ was setting, the shakàl arrived at the mansion

“ of the antelope : there, under the branches of
 “ a champaca tree, dwelled the crow, named
 “ *Subbhudi*, the friend of the antelope : Who,
 “ said the crow, is this comrade of thine ? He
 “ is a shakàl, said the antelope, my chosen friend.
 “ Oh ! my beloved, said the crow, it is not right
 “ to place confidence with too much celerity.

“ For thus it is written :

“ To a person of an unknown tribe, or temper,
 “ no one should give his house : by means of a
 “ cat, the vulture *Jaradgabab* was slain. Both
 “ said, How happened that ? The crow answered :
 “ There stands near the *Gangá*, on a
 “ mountain called *Gridhracuta*, or Vulture-fort,
 “ a large pracati tree ; in the hollow of which,
 “ his sight dim with the fear of danger, lived a
 “ vulture, named *Jaradgabab* ; by little and little
 “ he supplied his young with sustenance from
 “ his own prey, and thus the other birds of
 “ his species were supported.

“ It happened that a cat, named Long-ears,
 “ used to devour the young birds, and then to
 “ depart. The young ones perceived her coming,
 “ and, confounded with fear, made a noise. *Jaradgabab*
 “ heard it, and said : Who is coming ?
 “ The cat seeing the vulture was alarmed, and
 “ said : Alas ! I am destroyed ; I cannot now
 “ retreat far from this enemy ; therefore, as my

“ last resource, let me approach him. Having
“ resolved on this, she went near him, and said,
“ Great sir, I am thy servant.

“ Who art thou? said the vulture. A cat,
“ said he. Depart far off, said the other, or thou
“ shalt be chastised. Hear me, however, replied
“ the cat, and if I deserve chastisement, then
“ chastise me.

“ Thus it is written :

“ Among different sects it is established, who,
“ and for what, is at any time to be punished, or
“ respected; but he who knows the disposition
“ of another, can best determine whether he de-
“ serves punishment, or veneration.

“ Speak on, said the vulture. I live here, said
“ the cat, near the *Ganga*, in which I daily bathe
“ myself; eating neither fish nor flesh, and per-
“ forming the difficult tasks of a devout person :
“ thou who art well acquainted with justice, art,
“ therefore, an object of confidence to me. The
“ birds continually pray before me; therefore I
“ came hither to hear a discourse on justice from
“ thee, who art eminent in age and science. And
“ thou who art so learned, why shouldst thou be
“ prepared to beat me, who am a stranger?

“ Thus says the poet :

“ Even, towards an enemy coming to our
“ house, the offices of hospitality must be exer-

“ cised, as the tree impedes not even the wood
 “ cutter, who stands under its shade ! Straw
 “ earth, water, and pleasing words : these four
 “ are never absent from the houses of good men
 “ A stranger who despairs of reception, de-
 “ parts from the house ; he goes away, leaving
 “ the crime of inhumanity in its owner, and
 “ bearing himself the merit of a good action.

“ The good are indulgent to ignorant minds
 “ as the moon withdraws not her light from the
 “ mansions of a Chandāl (or Hindu of the lowest
 “ cast).

“ Shall cats, answered the vulture, who love
 “ delicate flesh, dwell here with young birds
 “ On that account I forbid thee. Then, the cat
 “ stroking her ears, and touching the ground
 “ with her head, thus spoke : I who have learned
 “ the *Dermāsāstra*, am without appetite for
 “ flesh. I am performing the difficult offices of
 “ religion ; and regardless of the clashing doc-
 “ trine of the *Purāṇas*, am perfect in justice.
 “ and speak nothing but truth.

“ He who bears no depraved passion, but
 “ suffers all things patiently, and gives equal pro-
 “ tection to all, that man surely rises to heaven.

“ The true, and only real friend, is he who
 “ follows even in death ; all friendship else,
 “ perishing with the body, soon departs.

• “ Mark the situations of him who eats, and of
 “ his food ; see the short friendship of the one,
 “ and the total destruction of the other.

“ How greatly is a man's pain increased by
 “ dying ! Confirm thyself by this reflection, in
 “ a resolution to preserve all other animals.

“ Since man, while the woods abound with
 “ delicacies, may be filled with vegetable pro-
 “ ductions, Who would commit a deadly sin for
 “ the sake of his burning appetite ?

“ Thus being trusted, he abode in the cavern ;
 “ but some days having elapsed, he assailed the
 “ young birds, carried them off, and devoured
 “ them : during this cruel repast, on their plain-
 “ tive cries, a question was asked, What he was
 “ doing ?

“ The cat, perceiving the discovery, left the
 “ cavern, and run away. The birds, having
 “ examined the place on all sides, took up the
 “ scattered bones of their young, and suspecting
 “ that the vulture had eaten them, united all
 “ their force, and by their first onset the vulture
 “ was killed. For this reason I say, of an un-
 “ known tribe and temper, &c.

“ The shakàl hearing this, said with anger, My
 “ friend, on the first sight of this antelope, when
 “ you also were of an unknown tribe and tem-
 “ per, I contracted a friendship which continually
 “ encreases ! Hear another verse that says, Such

“ a one is his relation, or a stranger ; this is the
 “ reckoning of a weak minded man : but to a
 “ man of a noble disposition, the whole earth is
 “ related ; and since this fawn is my friend, be
 “ you also dear to me. What need is there,
 “ said the antelope, of this debate, while all of you
 “ converse with confidence in one place of abode,
 “ live in the enjoyment of pleasures.

“ Be it so, said the crow, since it is thy will.
 “ The next morning he departed for a different
 “ part of the country.

“ My beloved fawn, said the shakàl, one day
 “ in a soft whisper, at one side of the wood is a
 “ field full of corn, I will take thee and shew it :
 “ this was done ; and the fawn, going thither
 “ daily, regaled himself.

“ The owner of the field, having perceived
 “ his loss, spread a net there ; and afterwards the
 “ antelope, venturing further into the field, was
 “ caught in the snare. Who, thought he, but a
 “ friend, has power to extricate me from this
 “ net, which resembles the net of death. In the
 “ mean while the shakàl went to the spot, and,
 “ as he approached, thought within himself, It has
 “ befallen as I wished, and my purpose is effected
 “ by my device : thus shall I glut my appetite,
 “ and feed on the flesh of the mangled antelope,
 “ mixt with his blood and bones. As soon as the
 “ fawn discerned him, he was elate with joy,

“ and exclaimed, Oh ! my friend, gnaw these
 “ bonds, and quickly deliver me.

“ As the poet says:

“ In perils we prove a friend ; in battle a hero ;
 “ in wealth a religious person ; a wise man in
 “ contracted fortunes ; and in calamity kind-
 “ men.

“ The shakàl having looked from time to
 “ time on the net, said to himself, Happily this
 “ fastening is strong. And then spoke aloud :
 “ My beloved ! the net is made of leather, How
 “ can I touch it on the sun's day ? O my friend !
 “ no other advice can be given ; but to-morrow
 “ morning what thou desirest shall be done by
 “ me.

“ After this, on the morrow, when the crow
 “ perceived that his friend had not returned, he
 “ searched for him ; and, having found him
 “ caught in a snare, said : My dear fawn, what is
 “ this ? The consequence, answered he, of re-
 “ jecting friendly counsel.

“ As it is written :

“ The man who listens not to the words of
 “ affectionate friends, will give joy in the mo-
 “ ment of distress to his enemies.

“ Where is the shakàl ? exclaimed the crow.
 “ He is at hand, said the fawn, watching for my
 “ flesh ! This, replied the crow, I predicted ;
 “ such calamity I escape, because I place no such

“ trust : the wife are continually in dread of the
“ wicked. Then, with a sigh, he added : Oh,
“ base shakàl ! What, O cruel ruffian, hast thou
“ done !

“ Thus it is truly said :

“ What circumvention is this of companions
“ entertained by thee ; obliged by thy civilities ;
“ expecting thy favours ; deceitfully polite !

“ A friend who mars thy business in thy ab-
“ fence, yet speaks affectionately to thy face,
“ should be shunned as a vase of milk with poison
“ at its brim.

“ Contract no friendship, or even acquaint-
“ ance, with a guileful man : he resembles a
“ coal, which when hot burneth the hand, and
“ when cold blacketh it.

“ Him who injures his benefactor, his depo-
“ sitor, or any well-natured man, O earth ! O
“ world ! how canst thou support ? He is a
“ monster of injustice !

“ Thus may the character of a treacherous
“ person be described. At first he falls at your
“ feet, and then drinks your blood ; he hums a
“ strange tune in your ears with soft murmurs,
“ but meditates mischief ; and having found an
“ opening, enters without remorse : thus, the
“ false friend and black gnats practise alike every
“ mode of treachery.

“ In the morning, when the crow saw the

“farmer advancing with a staff in his hand, he
 “ said to the antelope, My beloved ! feign thyself
 “ to be dead, and remain motionless; but as soon
 “ as thou hearest me make a noise, run away
 “ swiftly.

“ The owner of the corn, his eyes expanded
 “ with joy, saw the fawn, who pretended to be
 “ dead : Ah ! said he, the animal has died of
 “ himself—So saying, he took away the toil, and
 “ was diligent in preserving his nets. Imme-
 “ diately, the antelope hearing the noise agreed
 “ on by the crow, ran off at full speed ; when
 “ the countryman aiming at him, threw his staff,
 “ and killed the jackal, who lay concealed in a
 “ bush.

• “ Thus it is written :

“ In three years, in three months, in three
 “ fortnights, in three days, the fruit of great
 “ vices, or great virtues, is reaped even in this
 “ world !

“ So much for those two !

“ *Lagupatanacq* answered :

“ Besides, it would not be for my advantage
 “ to feed on thee ; even as *Cbitragriva* lives,
 “ thus I live in thy life.

“ The wisdom of confiding in beasts who
 “ act with probity, is clearly seen ; in those
 “ especially, who like *Cbitragriva* and thou, are
 “ good, and have good dispositions.

“ The mind of a virtuous being cannot be
“ changed, any more than the water of the ocean
“ can be heated with a fire of straw.

“ Thou, said *Hiranyaca*, art vicious, and with
“ the vicious no friendship should ever be con-
“ tracted ; a cat, a buffalo, a ram, a crow, and a
“ bad man, gain their own advantage by being
“ trusted ; it is not prudent, therefore, to con-
“ fide in them.

“ Besides, you crows are naturally enemies of
“ our race.

“ And wise writers say :

“ Make no league with an avowed enemy,
“ but cleave to an approved friend.

“ Water, though well warmed, would quench
“ nevertheless, the fire that warmed it.

“ An impossible thing cannot be done, but that
“ which is possible may be attempted : a chariot
“ goes not on the water, nor can a ship sail on
“ dry land.

“ Whoever, from solemn treaty, places con-
“ fidence in enemies, and enraged wives, reduces
“ his life to nothing through his folly.

“ All has been overheard by me, said *Lagu-*
“ *patanaca*, and I promised myself the happiness
“ of your friendship : without obtaining which,
“ I will suffer my body to decay through hunger,
“ and fall dead before thy door : then wilt thou
“ remember too late, that the friendship of the

“ bad, like an earthen pot, may easily be broken,
 “ but cannot with ease be repaired ; while that
 “ of the good, like a vessel of gold, cannot with-
 “ out difficulty be disunited, but may with little
 “ pains be restored to its former state.

“ By melting, metals are united ; for mutual
 “ benefit, antelopes and birds ; through fear of
 “ danger, and love of gain, ignorant men ; but
 “ the virtuous are attached at first sight.

“ If the friendship of the good be interrupted,
 “ their minds admit of no long change ; as when
 “ the stalks of a lotus are broken, the filaments
 “ within them are more visibly connected.

“ Piety, charity, forbearance, participation of
 “ pains and pleasures, goodness of heart, repu-
 “ tation, and truth ; these are the sciences of
 “ friendship ; by these arts, what other advantage
 “ can I acquire ?

“ The rat then leaving his hole, said : I am
 “ delighted with thy sweet conversation.

“ As it is written :

“ To bathe in cool streams, delights not so
 “ much a man affected by the sun ; nor a neck-
 “ lace of pearls, or vests, perfumed with sandal,
 “ give so much pleasure to the body which they
 “ decorate, as the conversation of a virtuous man
 “ (which almost surpasses all things), with friend-
 “ ship fixt in his heart ; or that of the learned,
 “ which good advice renders venerable, and to

“ which the application of holy sentences, preserved in their memory, adds new graces,

“ Not to follow advice ; to break a promise ;
 “ to beg money ; cruelty ; absence of mind ;
 “ wrath ; untruth ; and gaming ; these are the
 “ vices of a friend : by this discourse, not one
 “ of these faults is discerned in thee.

“ As the poet says :

“ Goodness and truth are discerned by a
 “ man’s discourse ; but cowardice, and a variable
 “ mind, are easily discovered by his conduct.

“ It is one thing to hear the language of a
 “ friend, whose heart is pure as water, and another
 “ to hear the words of a base dissembler.

“ Be it so then, I comply with thy request.

“ This being said, they contracted a mutual
 “ friendship. The rat then, having regaled his
 “ new friend with a variety of food, and vowed
 “ constant amity, re-entered his hole ; and the
 “ crow flew to his own station.

“ Thus, a long time passed in daily entertain-
 “ ments, friendly salutations, and confidential
 “ discourse. One morning, my dear friend
 “ *Hiranyaca*, said the crow, this place is not
 “ convenient for the regular acquisition of food ;
 “ I am therefore desirous of changing it, and
 “ removing to another. Whither should we
 “ go, my friend ? said the rat.

“ The poet says :

“ A wise man walks on one foot, slowly and
 “ circumspectly, and lives in one place ; nor,
 “ having seen another station, should he desert
 “ his former abode.

“ There is a place, answered the crow, well
 “ constituted for our purpose ! What is that ?
 “ said *Hiranyaca*. The crow answered : In the
 “ wood *Dandac* is a pool named *Carpuragāra*,
 “ where lives an old friend of mine, a tortoise,
 “ named *Mentbar*, virtuous and just.

“ As it is written : . .

“ It is easy for all men to display learning in
 “ instructing others ; but it is the part of one
 “ endued with a great mind, to form himself by
 “ the rules of justice. He will favour me with
 “ fish, and other food. What, said the rat, will
 “ become of me who remain here ?

“ Let a wise man leave that country where he
 “ has neither honour nor friends, nor kinsmen,
 “ and in which no learned person resides.

“ Again :

“ Let no man fix his abode where five advan-
 “ tages are not found ; wealth, a divine teacher,
 “ a magistrate, a river, and a physician.

“ Take me, therefore, with you. Immediately
 “ the crow and his beloved friend, amusing
 “ themselves with a variety of conversation,
 “ went towards the pool.

“ When *Mentbar*, from a distance, perceived

“ *Laghupatanaca*, he rose, and having greeted him, respectfully saluted the rat.

“ As it is written :

“ Whether a boy, a youth, or an old man, come to a house, he must be saluted by its owner, with as much reverence as a spiritual preceptor.

“ The crow then began: O *Menthar* ! receive us both with distinguished honour ; this guest is *Hiranyaca*, the prince of rats, virtuous, noble, and in kindness, like the gem-producing ocean ; if the king of serpents were able to describe his virtues, he must speak with two thousand tongues !

“ He then related the story of *Chitragriva* : and the tortoise having paid his respects anew to *Hiranyaca*, said : You are best able to inform us of your reason for inhabiting the wood.

“ I will inform you, said the rat ; be attentive. In a town called *Champa*, is a place full of religious mendicants ; one of them called *Churacarna*, has his abode there, and is used to sleep, having deposited on a beam the remnant of his food given in charity ; this food, I having run up the beam, used to devour. One day an intimate friend of his, named *Vinacarna*, one of the religious fraternity, came to see him, and sat down by him,

“ and relating a number of adventures ; while
 “ he, through fear of my voracity, continued
 “ waving a piece of cane: his guest said, Why
 “ are you displeased with my conversation, and
 “ intent on other things? I am not displeased,
 “ my good friend, said the other, but see what
 “ a constant enemy yon rat is to me ; he never
 “ fails to devour the food, which I preserve in a
 “ leaf. When *Vinacarna* had looked at the
 “ beam, How, said he, can so feeble an animal
 “ as a rat leap up so high? This must proceed
 “ from some cause.

“ As it is said :

“ When a young wife took her old husband
 “ by the locks, kissing and embracing him, there
 “ was certainly some reason for her fondness.

“ What was it? said the other. And *Vinacarna* said :

“ In the province of *Goura* is a town called
 “ *Canfanti*, where lived an opulent banker
 “ named *Chandanas* ; when he grew old, rely-
 “ ing on his wealth, he married a banker’s
 “ daughter named *Lilawati* : she was a girl like
 “ the fish on the standard of *Çámadevá*.

“ And the poet says :

“ As those who have caught cold, take no
 “ pleasure in moon-shine, or those who have a
 “ fever in the heat of the sun, so the mind of a
 “ woman delights not a husband, where there is
 “ great disparity of years.

“ The old banker, howeyer, loved her passionately.

“ For it is said :

“ All who have souls desire wealth and life ;
“ but a young wife is dearer to an old man than
“ his very soul.

“ Soon after this, *Lilawati*, elate with youth,
“ losing her dignity, good disposition, and honour,
“ became enamoured of a certain banker’s
“ son.

“ Thus the moralist says :

“ To follow their own inclinations in the
“ house of their father ; to join in sports ; to
“ mix in assemblies of women before men ; to
“ sojourn abroad without end ; to associate with
“ harlots ; to be always prodigal of their wealth :
“ these cause the ruin of women .

“ Drinking with strangers ; conversing with
“ bad persons ; infidelity to husbands ; walking
“ in public ; too much sleep ; dwelling in the
“ houses of others : these are the constant faults
“ of women.

“ A father secures a woman in infancy, a husband in youth, children in old age ; but a
“ woman who follows her own inclination,
“ cannot be secured.

“ One day *Lilawati*, sitting in amorous conversation with the banker’s son, on a pink bed,
“ shining like a necklace of pearls, perceived not
“ the approach of her husband ; but when she

“ saw him she rose hastily, took him by the hair,
 “ and embraced him, while the lover slipped
 “ away. A woman who lived close by, and
 “ saw this, repeated in her own mind: When a
 “ young wife, and so forth.

“ Now, in my opinion, the encreased strength
 “ of this rat must proceed from some cause. Con-
 “ sider a little, the cause may be important; per-
 “ haps a treasure is collected there.

“ Since it is written:

“ Every rich man, and every bad man, in all
 “ places, and at all times, gains pre-eminence,
 “ and encrease of dominion, by his wealth.

“ So saying, the religious mendicant took a
 “ spade, and having dug up my hole, seized my
 “ long collected hoard; after which I was desti-
 “ tute of strength, and *Cbudacárna* having weak-
 “ ened me with pleasure to himself, and seeing
 “ me unable to obtain food, timidly creeping by
 “ little and little,

“ Thus said:

“ Every man abounding in wealth, becomes
 “ by that wealth a man of learning; see, for
 “ this reason, how this wicked rat stands on a
 “ level with his whole race collectively.

“ A man who has no substance, can have but
 “ little understanding; all his actions die away
 “ like rivulets in the sultry season.

“ He who has wealth has friends; he who has

“ wealth has relations; he who has wealth is a
 “ hero among the people; he who has wealth is
 “ even a sage.

“ Empty is the house of a childless man; as
 “ empty is the mind of a bachelor; empty are
 “ all quarters of the world to an ignorant man;
 “ but poverty is total emptiness.

“ After all :

“ These members are not impaired; this
 “ name also remains; this voice also continueth;
 “ this knowledge is not weakened! By the ar-
 “ rogance, which wealth occasions, a man is
 “ ruined; so much for him! Another succeeds,
 “ and has the same end. What wonder is there
 “ in this?

“ All this being heard and considered, a
 “ longer abode in that place, then appeared
 “ improper for me; and what this man had said
 “ to the other on the subject, was equally dis-
 “ agreeable.

“ Therefore, as it is written :

“ A prudent person should not discover his
 “ poverty, his self-torments, the disorders of his
 “ house, his uneasiness, or his disgrace.

“ When the Divine displeasure is incurred,
 “ and human life is exposed to vain disquiet,
 “ whence, except from the thickest wood, can
 “ an ignorant man derive comfort.

“ The man of virtue may die, yet he becomes :

“ not avaricious ; as fire may be extinguished,
“ but cannot be cooled.

“ A scholar, like a cluster of flowers, must
“ remain in one of two conditions, either at the
“ head of men, or in the desert.

“ And since a life of beggary, in that place,
“ would have been extremely ridiculous, there-
“ fore,

“ According to the verse :

“ A mind harassed by indigence, would re-
“ ceive more content from the body being con-
“ sumed with fire, than from a greedy grasping
“ niggard !

“ From poverty comes disgrace ; from dis-
“ grace, want of courage ; from imbecility, ruin ;
“ from ruin, desertion of the world ; from that
“ desertion proceeds anguish ; from anguish, loss
“ of understanding ; from loss of understanding,
“ loss of all things. Strange that poverty should
“ be the source of all evils !

“ Silence for the remainder of life, is better
“ than speaking falsely.

“ To depart from life is better than taking
“ pleasure in the words of an insidious man ;
“ and to subsist on alms, than to live luxuriously
“ with another's wealth. . . .

“ It is better to abandon life, than flatter the
“ base.

“ Servitude takes away all honour, as moon-
“ light disperses the darkness, and as old age
“ destroys the bloom of beauty ; and as piously
“ naming God removes sin, so beggary extin-
“ guishes a multitude of virtues !

“ How then could I subsist on the cates of
“ another person ? Wretched would be that sus-
“ tenance ! And as bad as the gates of death.

“ Superficial knowledge ; pleasure dearly pur-
“ chased ; and subsistence at the will of another ;
“ these three are the disgrace of mankind.

“ Miserable is he who resides in a foreign
“ land, he who eats the food of another, and he
“ who dwells in another’s house : whoever lives
“ must die, and whoever dies finds rest in
“ death !

“ Having remarked this, I again endeavoured,
“ through desire of gain, to acquire new riches !

“ And repeated the lines of the poet :

“ Through avarice a man loses his under-
“ standing ; and by his thirst for wealth, he
“ gives pain to the inhabitants of the other
“ world, and of this.

“ Then, terrified by the piece of split cane
“ which *Venacarna* held, I thought within my-
“ self ; a covetous, discontented man, is always
“ his own enemy ; and called to memory this
“ couplet.

“ He who possesses a contented mind possesses
“ all things; as the snake who is covered with
“ his skin, has no need of slippers for his feet.

“ How can that delight, which the godly-
“ minded feel, who taste the nectar of content,
“ be felt by those who covet wealth, and flutter
“ about from place to place.

“ That man has read, has heard, has practised
“ every thing, who, laying expectation aside,
“ seeks refuge in his despair of worldly enjoy-
“ ment.

“ Not to attend at the door of the wealthy,
“ and not to use the voice of petition, these con-
“ stitute the best life of a man.

“ An hundred long leagues is no distance for
“ him who would quench the thirst of covetous-
“ ness; but a contented man has no solicitude
“ for grasping wealth: the seasonable termina-
“ tion of business, therefore, is always best.

“ How great a duty is it to take a tender care
“ of our souls! How great a delight is good
“ health to all creatures!

“ How great a satisfaction is friendship!

“ How high a gratification to the wife, is the
“ completion of works well begun!

“ Let a man desert a single person for the sake
“ of his tribe; his tribe for the sake of his na-
“ tive city; his native city for the sake of his

“ country ; and the whole world for the sake of
 “ his whole soul.

“ Of two things, water drank without pain,
 “ or sweetmeats eaten with great fear of illness, I
 “ see by certain experience, whether gives the
 “ more satisfactory pleasure.

“ Having considered this, I repaired to a wilderness, where I was supported by a sense of
 “ my own virtue ; and having been entertained
 “ by the many favours of this excellent friend,
 “ I now consider the protection of your good
 “ qualities, as an acquisition equal to heaven itself.

“ As the poet says :

“ The poisonous tree of this world bears two
 “ fruits of exquisite flavour, poetry sweet as
 “ nectar, and the society of the good.

“ Thy excessive parsimony, said *Ment'bara*,
 “ was the fault, which caused these misfortunes.

“ It is written :

“ A proper neglect of riches is the means of
 “ preservation ; as the canal is preserved by holding
 “ water negligently on its bosom.

“ He who seeks wealth, sacrifices his own
 “ pleasure ; and like him who carries burdens
 “ for others, bears the load of anxiety !

“ Why are not we enriched with that wealth,
 “ which fills the coffers of those who employ it
 “ neither in liberality or food.

“ The wealth of a covetous man is the same,
 “ with respect to others, as money never enjoy-
 “ ed ; it is his property, and when lost he be-
 “ cometh miserable.

“ Liberality attended with mild language ;
 “ divine learning without pride ; valour united
 “ with mercy ; wealth, accompanied with a ge-
 “ nerous contempt of it ; these four qualities are
 “ with difficulty acquired.

“ Frugality should ever be practised, but not
 “ excessive parsimony ; for see how a miser was
 “ killed by a bow drawn by himself !

“ How was that ? said *Hiranyaca*.

“ In the country of *Calyānacatata*, said
 “ *Ment'bara*, lived a mighty hunter, named
 “ *Bhairaza*, or terrible ; one day he went in
 “ search of game into a forest, on the mountains
 “ *Vind'bya* ; where having slain a fawn, and taken
 “ it up, he perceived a boar of tremendous size ;
 “ he therefore threw the fawn on the ground,
 “ and wounded the boar with an arrow ; the
 “ beast, horribly roaring, rushed upon him, and
 “ wounded him desperately, so that he fell like a
 “ tree stricken with an axe.

“ Thus says the poet :

“ Water ; fire ; poison ; the sword ; hunger ;
 “ disease ; falling from a rock ; these are acci-
 “ dents, which whenever a man meets, he is
 “ deserted by his vital spirit.

“ In the meanwhile a shakàl, named *Lougèry*,
 “ was roving in search of food, and having per-
 “ ceived the fawn, the hunter, and the boar, all
 “ three dead ; he said to himself : What a noble
 “ provision is here made for me !

“ As the pains of men assail them unexpect-
 “ edly, so their pleasures come in the same
 “ manner ; a divine power strongly operates in
 “ both.

“ Be it so, the flesh of these three animals will
 “ sustain me a whole month, or longer.

“ A man, suffices for one month ; a fawn, and
 “ a boar, for two ; a snake, for a whole day ; and
 “ then I will devour the bowstring. When the
 “ first impulse of his hunger was allayed, he
 “ said : This flesh is not yet tender, let me taste
 “ the twisted string, with which the horns of this
 “ bow are joined. So saying, he began to gnaw
 “ it ; but in the instant when he had cut the
 “ string, the braced bow leaped forcibly up, and
 “ wounded him in the breast, so that he departed
 “ in the agonies of death. This I meant when
 “ I cited the verse : Frugality should ever be
 “ practised, &c.

“ Besides :

“ What a rich man gives, and what he con-
 “ sumes, that is his real wealth ; when he dies
 “ other covetous men will sport with his riches,
 “ and with his women.

“ What thou givest to distinguished men, and
“ what thou eatest every day, that, in my opi-
“ nion, is thine own wealth. Whose is the
“ remainder which thou hoardest ?

“ But let this pass, what use is there in resum-
“ ing old topics ?

“ Wise and learned men seek not unattainable
“ things, grieve not for what is lost, and vex not
“ themselves in the hour of danger.

“ Follow this practice, my friend, and be con-
“ tent.

“ Many who read the scriptures are grossly ig-
“ norant ; but he who acts well is a truly learned
“ man.

“ The recovery of the sick is attained by care-
“ ful meditation, not by knowing only the names
“ of the patients.

“ A man eminent in learning, has not even
“ a little virtue, if he fears to practise it. What
“ precious things can be shown to a blind man
“ by a lamp, which he holds in his hand.

“ My friend, new friendship will be con-
“ tracted with the helps which a new country
“ will supply. The rat said : But this must not
“ be complied with.

“ Since it is written :

“ A prince, a woman of high rank, a priest,
“ an obedient servant, a counsellor, never prosper
“ by leaving their native places ; in this respect

“ men resemble their teeth, their hair, and their
 “ nails. *Ment'bara* said : 'This however is the
 “ speech of a weak man.

“ Since others write :

“ Lions, elephants, and brave men, leave their
 “ country, and prosper ; while ravens, cowards,
 “ and deer, remain in theirs and perish.

“ Thus, too, it is said :

“ What is the business of a valiant and wise
 “ man ? What other country can he know, but
 “ that which he has subdued by the strength of
 “ his arm ?

“ In the forest of which a lion armed with
 “ teeth, claws, and a tremendous tail, becomes
 “ possessor ; even there he quenches his thirst
 “ with the blood of the princely elephant whom
 “ he has slain.

“ Frogs repair to a small pond, fish to a full
 “ lake ; but all the wealth of others, comes to
 “ a man who exerts himself.

“ I continually am enjoying present pleasure,
 “ or feeling present pain : thus pains and plea-
 “ sures revolve like a wheel !

“ The goddess of prosperity hastens volunta-
 “ rily to inhabit the mansion of that brave man,
 “ who lives contented, dispatches his business,
 “ knows the difference of actions, is able to bear
 “ misfortunes, and is firm in friendship !

“ A hero, even without riches, attains an en-

“crease of honour; but a base man, with all his
“collected wealth, treads the path of infamy.

“How can a dog, by running away with a
“necklace of gold, obtain the noble spirit of a
“lion, whose nature leads to the acquisition of
“eminent virtues?

“What means thy pride, O wealthy man?
“When thy wealth is gone thou art miserable;
“and the riches of men are tossed about, like a
“ball from hand to hand.

“The shadow of summer clouds, the friend-
“ship of wicked men, green corn, and women,
“youth, and wealth, all these are enjoyed but a
“short time.

“Strive not eagerly to attain provisions, they
“are provided by GOD: when the new-born
“animal falls from the mother, her nipples drop
“milk for his support.

“Yet more, my friend:

“He, by whom white swans, green parrots,
“and richly coloured peacocks, were made, will
“surely find provision for thee!

“Hear also, my beloved, the wonderful pro-
“perty of riches: they who are acquiring them
“endure pain; and when they have acquired
“them, are harassed with perils; whence then
“can proceed the delights of wealth?

“Still farther:

“Even with the love of virtue, the pursuit of

“ wealth is excelled by poverty : it is better to
“ stand at a distance from mud, than to be defiled
“ by bathing in it. Therefore, as food is ac-
“ quired by fowls in the air, by birds and beasts
“ of prey on earth, and by fish in the water, so
“ may a man be in all places rich.

“ As death is apprehended by all animals, so
“ the apprehensions of the rich from kings, from
“ water, from fire, from robbers, from relations,
“ never cease !

“ In many births is pain ; and what pain may
“ not insue ? When will there be no desire of
“ wealth ? A desire which is insatiable.

“ Again, O my brother, hear :

“ Riches are not easily acquired, and when
“ acquired, are with extreme care preserved ;
“ when death comes they are gone, be not there-
“ fore anxious for wealth.

“ If thirst of riches be abandoned, who is
“ poor ? But if it continue, and a river of gold
“ be given to satisfy it, yet mean habits of servi-
“ lity will remain with it.

“ From the attainment of every desired ob-
“ ject, the desire is satisfied ; if conversely the
“ desire be satisfied, a man, rich in himself, has
“ obtained his object !

“ Still farther :

“ What use is there in wealth to him who
“ neither gives nor enjoys it ? What is strength

“ to him who subdues not his own foes ? What
 “ signifies a knowledge of the Scripture to him
 “ who fails to practise virtue ? What is the soul
 “ itself to him who keeps not his own body in
 “ subjection ?

“ Why should many words be used ? Let the
 “ present time be spent in confidential discourse.

“ As it is written :

“ Friendships, even after death ; resentments
 “ before it, appeased ; and a boundless liberality ;
 “ these are not the qualities of little souls.

“ Thou art kind, friend *Ment'hara*, said *Laghu-*
patanaca, and art ever disposed to give a just
 “ protection.

“ As the poet says :

“ By means of the good, are the good extri-
 “ cated from difficulties ; as elephants who stick
 “ in a quagmire, can be drawn out only by
 “ elephants !

“ An honest man is delighted with an honest
 “ man ; but the base take no delight in the just ;
 “ as the bee approaches the lotus with a soft
 “ murmur, not the frog who stays fixed in one
 “ spot.

“ Again :

“ He is the only valuable man, he is the most
 “ excellent ; he is a man of real worth, from whose
 “ presence neither they who ask alms, nor they
 : “ who seek protection, depart hopeless or un-
 “ successful.

" The three true friends, therefore, feeding
 " and roving at pleasure, lived with content and
 " happiness. Sometime after, an antelope, named
 " *Chitrānga*, or painted-hide, shewing great
 " marks of fear, came to the place where the
 " friends were assembled; each of them per-
 " ceiving his approach, looked back with appre-
 " hension of danger: the tortoise entered the
 " water, the rat his hole, and the crow flew to
 " the top of a tree. The crow, however, look-
 " ing round to a considerable distance, saw no
 " just ground of dread; and on his report they
 " all reassembled. When the tortoise perceived
 " the fawn, he said: Welcome, good antelope,
 " enjoy here the pleasure of grazing at will; and
 " honour this forest by making it your abode. I
 " am terrified by a hunter, said *Chitrānga*, and
 " come to seek your protection. He who re-
 " jects another, seeking his protection, commits
 " a crime, say the learned, equal to that of kill-
 " ing a Brahman. I am desirous of obtaining
 " your friendship. A contract of amity with
 " you, answered *Hiranyaca*, is readily formed
 " by us.

" As the poet says:

" We may distinguish four sorts of friend-
 " ship; that contracted by our sons, that by our
 " kinsmen, that transmitted by our ancestors,
 " and that which preserves ourselves from
 " danger.

“ Live here then without any distinction between our abode, and your own home.

“ When the antelope heard this he was delighted, and having grazed and roamed at his ease, drank some water from a pool, and slept by the side of it, under the shade of a tree.

“ According to the couplet :

“ Spring water, the shade of the * Bāta-tree, and a house built with bricks; these are warm in the cold season, and cool in the hot.

“ Friend antelope, said *Ment'bara* when he waked, what can'st thou fear in this unfrequented thicket, which hunters seldom or never visit?

“ The antelope answered, In the country of *Ālinga* is a prince, named *Rucmangāda*, who advancing with preparations to subdue the adjacent regions, has fixed his station near the river *Chandrabbāga*; and a report has prevailed that he will come with a party of huntsmen early in the morning towards the lake *Carpura*, so that our stay here this morning appears dangerous; suggest some contrivance for our safety.

“ The tortoise hearing this, said, with marks of fear: I will conceal myself in this pond.

* *Ficus* of Linnæus.

“ The crow and antelope said : We will seek
 “ a different hiding-place. . . .

“ *Ment'bara*, said the rat, laughing, has an
 “ advantage in returning to the water : what
 “ advantage has an animal who lives only on
 “ land ?

“ Thus it is said :

“ Water is the strength of aquatic animals, a
 “ moat of those who inhabit it, their own coun-
 “ try of those who travel on foot, and of princes'
 “ valour : with this admonition, friend *Ment'*-
 “ *bara*, be it as you determine ; yet, when the
 “ banker's son saw the woman strike her breast,
 “ he was unhappy, and such unhappiness will
 “ befall you if we are injured. How was that ?
 “ said the company.

“ In the country of *Canyacuja*, said the rat,
 “ is a prince named *Virasena*, and his son, named
 “ *Furangabala*, holds the vice-royalty of a large
 “ city called *Virapura* ; the prince was im-
 “ mensely rich, and in the prime of youth. As
 “ he was walking in the city, under his com-
 “ mand, he saw a most lovely girl named
 “ *Lavanyavati*, or (with a fine complexion) the
 “ wife of a banker. When he came to his
 “ palace, his mind being distracted with passion,
 “ he sent a female messenger to her. *Lavanya*-
 “ *vati*, on her part, was delighted with the sight

“ of the prince, and her bosom was rent with the
 “ arrow of love, so that she fixed her mind on
 “ him alone.

“ As it is written :

“ No man is hated by woman, and none is
 “ truly beloved by them ; as cattle in a forest
 “ seek for pasture fresh and fresh.

“ This damsel, therefore, having heard the
 “ discourse of the female messenger, spoke thus :
 “ I am wholly at the service of my husband :
 “ how then can this be complied with?

“ It is written :

“ She is a wife, who is attentive to her fa-
 “ mily ; she is a wife, who is the life of her
 “ husband ; she is a wife, who faithfully serves
 “ him ; she is not to be named a wife, in whom
 “ a husband is not happy.

“ A husband who has called on the fire to attest
 “ his faith, is surely the sole asylum of his wife ;
 “ the beauty of a cocil is his song ; the beauty
 “ of a woman is obedience to her husband ; the
 “ beauty of the ugly is learning ; meekness is
 “ the beauty of the pious ; but if the lord of my
 “ life shall tell me to do such things, I am ready to
 “ commit even this great sin ! Is this true ? said the
 “ woman. Perfectly true, answered *Lavanyavati*.

“ The female emissary reported all this con-
 “ versation to *Turangabala* ; and when the prince

“ heard it, he said : the man must be invited,
 “ and bring his wife here, and then she may
 “ be gained. But how can this be effected, said
 “ the woman, think of some contrivance.

“ For it is written :

“ That may be accomplished by a stratagem,
 “ which force cannot accomplish : an elephant
 “ was slain by a shakàl, who led him into a
 “ quagmire.

“ *Turangabada* asked, How that happened ?
 “ and the old woman answered :

“ In the forest of *Brabma* lives an elephant,
 “ named *Carpúratilica*, whom, when the shakàls
 “ saw, they said among themselves, If this ani-
 “ mal can, by any stratagem, be killed we shall
 “ be supplied with food from his carcase for
 “ four months. An old shakàl upon this boldly
 “ said : By my sagacity and courage his death
 “ shall be effected. He accordingly went close
 “ to the elephant, and saluting him by bending
 “ his whole body, thus addressed him : Divine
 “ beast ! grant me the favour of an interview.
 “ Who art thou ? said the elephant, and whence
 “ dost thou come hither ? I am, replied he, a
 “ shakàl, surnamed Little and Wife, and am sent
 “ into thy presence by the assembled inhabitants
 “ of these woods. Since the vast forest cannot
 “ subsist without a king, it is therefore deter-

“mined to perform the ceremony of washing
“thee, as sovereign of the forest ; thee who art
“possessed of every princely virtue.

“Thus it is said :

“He who is eminent in birth, virtue, and
“piety, splendid, just, perfect in morals, is fit to
“be a ruler in this world.

“Again :

“Let a man first choose his king, then his
“wife, and then acquire his property.

“If there be no king among mortals, whence
“can riches flow ? Besides, a king, like the
“clouds, is the supporter of all animals : when
“the clouds produce no rain, or the king is
“vitious, no being can live.

“Farther :

“A man always intent on gain, is bound to
“act well in this life, almost wholly by the fear
“of punishment ; and an honest man is hard to
“be found ! Thus a woman is obliged by the
“dread of punishment to take a husband of her
“own family, though he be base, or dull, sick,
“or poor.

“Left, therefore, the fortunate time for thy
“inauguration should slip away, come quickly ;
“so saying, he rose, and erecting his tail, ran on ;
“while the elephant, conceiving in his mind the
“desire of royalty, marched in the same road
“with the shakàl, and stuck in a deep bog.

“ Friend śhakàl, said he, what can now be con-
 “ trived for my escape? I am fallen into a ‘quag-
 “ mire, and cannot rise out of it. The śhakàl
 “ said, laughing: Take hold of my tail, my
 “ lord, and get out by the help of it. Such is
 “ the fruit, said the elephant, of my confidence
 “ in your deceitful speech.

“ As the poet says:

“ If thou enjoyest the company of the good,
 “ then wilt thou thyself be happy (good); but if
 “ thou fallest into company with the wicked,
 “ then wilt thou fall indeed!

“ Therefore, I said: That may be accom-
 “ plished by a stratagem, &c.

“ Afterwards, by the old woman’s advice, the
 “ prince took into his service the banker’s son,
 “ named *Cbárudatta*, the husband of his be-
 “ loved, and employed him in all confidential
 “ affairs. One day the prince coming fresh from
 “ the bath, adorned with gold and gems, said to
 “ him: I must celebrate the * *Gauri Puja* for a
 “ whole month; and on each day, beginning
 “ from the present, thou must bring me, in turn,
 “ a young woman of good family, who may
 “ pray for me to the goddesses as fervently as she
 “ can. *Cbárudatta* accordingly brought a young

* *Gauri*, one of the names of the consort of *Siva*; also, a fair young woman.

“ woman of rank, and delivered to him, and
“ then concealed himself to discover what he
“ would do; but the prince, without even
• “ touching the damsel, decorated her with a rich
“ dress, paid his adoration together with her to
“ the goddess, and instantly dismissed her with
“ a guard. The husband having seen this, with
“ an eager desire of gain, next day brought and
“ introduced his own wife to the prince, who
“ knowing *Langalavati*, whom he tenderly
“ loved, immediately arose, and closely embraced
“ her, and his eyes expanding with joy, led her
“ to a couch adorned with gems; whilst *Charutta*,
“ having written this on his mind, but
“ ignorant how he should act, stood by afflicted
“ and tormented. Thus, therefore, must thou
“ act and suggest some prudent scheme. The
“ tortoise, however, not regarding this friendly
“ discourse, abandoned the lake and stole away,
“ while the rat, and the other friends, followed
“ him. As they advanced a little farther on, a
“ huntsman, beating the thicket, found the tor-
“ toise, and having tied him to his bow, brought
“ him in painful agitation to his house. The
“ fawn, the rat, and the crow, seeing this, were
“ oppressed with grief. The rat mournfully ex-
“ claimed : I find no end of misfortunes : like
“ a person who attempts to traverse the ocean,

“ one calamity is followed by another, and to
“ this pain many dangers are added.

“ Yet more :

“ A friendship arising from nature, grows by
“ a change of fortune ; and a virtuous being
“ abandons, not even in danger, a friendship
“ which art has not formed.

“ Not in a mother, not in wives, not in a
“ twin brother, not in a son, can men have such
“ confidence, as in a friend united by confor-
“ mity of disposition !

“ Thus am I extremely miserable ! Alas, my
“ unhappy destiny !

“ It is therefore written :

“ Happiness and misery are caused by each
“ man's acts in a former state : thus, in this
“ life even, I see the bad fruits of a preceding
“ birth.

“ The body approaches to decay ; and riches
“ produce danger, in coming and departing : all
“ things that grow are subject to dissolution.

“ Then, being yet more anxious, he said :

“ The preservers from grief, from enemies,
“ from fear, the seat of affection and confidence
“ is friendship, a little word of two syllables.
“ By whom was this precious gem created ?

“ An union producing true affection, the de-
“ light of both eyes and heart, a precious vase,

“ in which to deposit both pleasure and pain, is
 “ hard to be acquired ; but such friends, as in
 “ time of prosperity make a bustle through desire
 “ of gain, are every where to be found. Their
 “ sincerity must be tried by the touchstone of
 “ adversity.

“ Then the rat, with various emotions of an-
 “ guish, thus addressed the crow and the fawn :

“ As long as the hunter shall remain in the
 “ wood, an effort must be made to recover the
 “ tortoise.

“ Both of them said : Tell us quickly what
 “ must be done.

“ Let the fawn, said *Hiranyaca*, go near the
 “ pond, and, lying motionless, make himself ap-
 “ pear as if he was dead, while the crow, sitting
 “ on him, pecks him a little with his beak ;
 “ when the greedy hunter sees this, he will cer-
 “ tainly leave the tortoise, and go hastily for the
 “ flesh of the antelope ; I, in the mean time,
 “ will gnaw the string which binds our friend !
 “ The fawn and crow both went, and did
 “ immediately as they were directed. The
 “ hunter being fatigued had drank some water,
 “ and was sitting under a tree, when he saw the
 “ antelope fall. Then taking a large knife he
 “ went with great joy towards him, while
 “ *Hiranyaca* gnawed in two the string ; upon

" which the tortoise repaired with all possible
 " speed to the pool, and sunk in the water.
 " When the antelope saw the hunter approach
 " he rose and ran away, while the crow flew
 " into the air. As soon as the rapacious hunter
 " returned to the tree, he missed the tortoise, and
 " with vexation exclaimed: This is the con-
 " sequence of having acted unadvisedly.

" He who leaves things certain, and pursues
 " things uncertain, loses what he had obtained,
 " and misses what he expects.

" The hunter then returned home, while the
 " tortoise and his friends, all free from danger,
 " returned to their stations, and passed their lives
 " with pleasure.

" Make friends, both strong and weak, as
 " you see how the tortoise was released from
 " bondage by a rat."

The princes then said with delight: " The
 " happy union of these friends will contribute to
 " our improvement !"

" Let this then be your great object, and more
 " than this," said *Vishnufarman*.

" As it is written :

" Attach thyself to a virtuous friend, and
 " bring down the goddess of abundance on thy
 " country. Let kings nourish and protect the
 " world ; constantly fixed in the path of justice:

“ let virtue be wedded to you, O monarchs! that
“ you may give happiness to the hearts of the
“ virtuous ; and may the God, who decorates
“ his brow with a waning moon, grant felicity
“ to all mankind !”

THE END OF THE FIRST BOOK.

BOOK THE SECOND.

Suhridbheda, or the Breach of Friendship.

THE princes then said: "Great sir, the acquisition of friends has been heard; it is our desire now to hear a discourse on the breach of friendship."

"Hear then," said *Viṣṇuśarma*, "the book *Suhridbheda*, of which this is the first verse.

"The great and increased friendship of the lion and the bull, in the forest, was broken by an artful and covetous shakàl."

"How was that?" said the princes.

Viṣṇuśarma answered: "In the country of *Dakṣiṇ*, or South, is a city named *Southernavati*, where lived a very rich banker, named *Verdhamana*; who, with all his wealth, seeing others very opulent, still resolved to increase his own riches.

"For:

"Whose greatness is not occasioned by seeing others lower and lower than himself? All men are poor who see others higher and higher than them.

"He who thinks himself well provided for

“ by small possessions, will not, in my opinion,
 “ have them encreased by the Creator of the
 “ world.

• “ *Luchmi*, the goddess of prosperity, desires
 “ not to dwell with a lazy unemployed man.

“ May women be unable to bring forth a
 “ son, who shall not exert himself, who is dis-
 “ contented, weak, and giving pleasure to his
 “ foes.

“ Gain all you can, and what you gain, keep
 “ with care ; what you keep ; encrease, and what
 “ you encrease, bestow on good works.

“ The man who neither gives in charity, nor
 “ enjoys his wealth, which every day encreases,
 “ breathes, indeed, like the bellows of a smith ;
 “ but cannot be said to live.

“ He who augments not his substance,
 “ though he spends little, wastes away like a
 “ medicine applied to weak eyes. Riches not
 “ employed, are of no use.

“ Let a man, who remarks the speedy waste
 “ of eye-water, and the quick encrease of a white
 “ ant's nest, suffer no day to pass unfruitful in
 “ charity, study, and good works !

“ By the fall of water-drops the pot is filled ;
 “ such is the encrease of riches, of knowledge,
 “ and of virtue !

“ Having thus meditated, the banker yoked
 ; “ his two bulls, named *Sanjivaca* and *Nandaca* ;

“ and having laden a waggon with various articles of trade, repaired towards *Cashmir*.

“ Since :

“ What burden is too great for those who can bear it? What is distance to those who have important affairs? What is residence in a foreign country to the learned? Who is a foreigner to those who speak civilly?

“ As he was travelling on a mountain, called *Sudurga*, his bull, named *Sanjivaca*, fell and broke his knee; which the merchant observing, thus said to himself :

“ Let a wise moralist transact his business in all parts of the world, his reward will be, that which is fixed in the mind of God !

“ Farther :

“ The man who possesses true learning, must act when he is sent on business with dispatch : knowledge certainly prescribes dispatch in the soul of man ; but fear, which is the ruin of all actions, must be laid aside on all occasions : by discarding fear, and discharging our duty, success is obtained.

“ So saying, he left *Sanjivaca*, and having yoked another bull, packed up his goods and proceeded. *Sanjivaca*, towards the end of the day, rose up, as well as he could, by the help of his three legs.

“ For :

“ Of an animal plunged in the ocean, fallen
 “ from a mountain, or bitten by a snake, the
 “ allotted will of heaven preserves the life.

“ Some days having past, *Sanjivaca* was able
 “ to traverse the forest, where grazing and sport-
 “ ing at pleasure, he was delighted; grew plump
 “ and strong, and lowed with vehemence.

“ In the same forest a lion, named *Pingalica*,
 “ was enjoying the delight of dominion obtained
 “ by his own arm.

“ As it is written :

“ There is no washing in holy water ; no
 “ homage paid by beasts to a lion who gains
 “ power by his own strength ; his empire is
 “ from himself.

“ One day the lion, distracted by thirst, went
 “ near the *Yamunà* with intention to drink of
 “ its water, and there the lowing of the bull, a
 “ sound before unheard by him, first struck his
 “ ear, like the roaring of a thunder cloud ; upon
 “ which he retired without tasting the water,
 “ and returned, intimidated, to his own den,
 “ standing silent, and considering what it could
 “ be. In this posture he was perceived by two
 “ shakàls, sons of his minister, named *Carà:acà*
 “ and *Damànacà* ; the second of whom, ob-
 “ serving it, thus addressed the former : Friend
 “ *Caràtacà*, for what reason did the lion, who

“ was thirsty, stay so short a time, that he could
“ not taste that clear water? My friend, an-
“ swered *Caràtacà*, it is my opinion, that we
“ have not attended to perform some service; but
“ why should we strive to guess what he wants,
“ for we have both been long hated by the king,
“ and yet great pain is endured by us.

“ As it is said :

“ See what is done by servants, who seek
“ wealth by their service ; their bodies are un-
“ der the command of another, and their own
“ is taken away by fools !

“ Again :

“ While men, protected by others, bear the
“ pain of cold, heat, and wind, the learned and
“ pious are happy in the enjoyment of bodily
“ ease.

“ Yet more :

“ That life is good which is not sustained by
“ another : If they who are dependent on others
“ be truly alive, who are dead ?

“ Besides :

“ Come, go, fall, stand up, speak, keep silence :
“ thus do the rich sport with their wealth, which
“ swallow up those who are caught by ex-
“ pectation.

“ For :

“ The foolish, through desire of gain, make

“ themselves like harlots, polishing and improving themselves, and offering presents to other men.

“ Farther :

“ Servants, that their master may not be in a passion, strictly obey his very look, which, by its nature, is variable.

“ And it is added :

“ He salutes for the sake of gain ; for the sake of living he resigns the privileges of life ; he is miserable for the sake of pleasure.

“ Who, if such a one be called wise, deserves the name of fool ?

“ Still farther :

“ If he be silent, he is called a fool ; if eloquent, a madman, or a pratler ; at hand, an artful fellow ; at a distance, a bad attendant ; if patient, a coward ; if he cannot endure bad treatment, an errant rascal : the duty of a servant is extremely hard, and not performable even by saints !

“ This, replied *Damànacà*, is not always to be supposed, for why should not the great be served for the sake of their favour ? They who are soon pleased, and gratify the wishes of their servants.

“ Again :

“ Whence should men out of place have wealth ; which makes others give way to the

“ fan grooms of their horses ? Whence should
 “ they procure white umbrellas with long
 “ sticks, horses, elephants, and a troop of at-
 “ tendants ?

“ *Caràtacà* rejoined: Yet, what is our ser-
 “ vice ? we ought certainly to leave it.

“ Mark !

“ He who desires to perform what is not his
 “ business, falls dead to the ground, like the
 “ monkey who took up the timber. How, said
 “ *Damànacà*, happened that ?

“ There is in *Magadhadefà*, said *Caràtacà*,
 “ near *Dhermaranya*, a writer named *Subhada*,
 “ and intending to give an entertainment, a new
 “ assembly room was begun to be built ; a car-
 “ penter having sawed through part of a beam
 “ it fell on the ground, and a wedge was fixt
 “ between the two pieces of wood. In that
 “ place a herd of large monkeys, inhabitants of
 “ the forest, came playing tricks ; and one of
 “ them, against whom the staff of death was sent,
 “ having taken the beam with both his paws, sat
 “ down upon it ; when the two pieces of sawed
 “ wood caught him, and he was so crushed that
 “ he perished : therefore, I said, He who desires
 “ to perform what is not his business, &c.

“ Yet, said *Damànacà*, a servant must indu-
 “ bitably perform the task assigned by his master.

“ And, said *Caràtacà*, a master being absolute.

“ in the whole extent of his dominion, may appoint a chief counsellor ; a servant, therefore, should never talk of business which does not belong to him. He who talks of what is not his business, even through a regard for his master, may be beaten, like the ass, with clamorous reproof, and die of pain !

“ How, said *Damànacà*, did that happen ?

“ In *Varanas*, replied *Caràtacà* (or *Baranasi*, not *Benares*), lived a washerman, named *Carapurapata* ; one night having amused himself with his young wife, he fell fast asleep ; when a thief entered his house to steal his cloaths. In the court-yard an ass was tied, and a dog sat by him.

“ The ass said to the dog : This is your business ; What means this ? Why dost not thou bark loud, and wake our master ? Why shouldst thou talk of my business ? said the dog ; thou knowest the whole, and as well as I have long guarded this man’s house ; for this reason, he has long, while he had no fear, ceased to think of my food, and now wholly neglects to give it : such is the neglect of masters, when they see nothing alarming.

“ Hear, thou blockhead, said the ass, the canine race is by nature impure, and not to be touched, and see what they become by service ;

“ for, what sort of a servant, or what sort of a
“ friend is he, who begs for food while he is
“ doing his duty?

“ Hear too, said the dog :

“ What sort of a master is that, who does not
“ honour his servants while they discharge their
“ duty ?

“ Since it is written :

“ To protect servants, to serve masters, and
“ to discharge moral duties, there is no need of
“ dragging by violence !

“ The ass, in a passion, said : Thou art an old
“ sinner ; but as to what thou sayest of desert-
“ ing the business of my master, be it so ; and
“ let me take such measures as will awaken
“ him !

“ Since :

“ With the back a man should venerate the
“ sun, with his breast the fire, his master with
“ every circumstance, and those of other worlds
“ with sincerity !

“ Thus having spoken, he brayed aloud ; upon
“ which the washerman, awakened by the sound,
“ and enraged that his lazy slumber was in-
“ terrupted, beat the ass violently with his
“ washing stick. Therefore, I say : He who
“ talks, &c.

“ The business appointed for us both by our

“ lord, is the hunting for game, and let us talk
“ of what belongs to us: but of this incident
“ there is no occasion to talk; we are both fed
“ with a quantity of food, and even a remnant
“ is left. *Damànacà* answered, with anger:
“ What, dost thou serve the king for food only!
“ This was absurdly said.

“ For :

“ To benefit friends and punish enemies, a
“ great man seeks the favour of a prince; not
“ merely to fill his belly !

“ Yet more :

“ Such a life many lead; and let such a man
“ live: What ! does not the crow fill his crop
“ by means of his bill ?

“ See :

“ With five pana's of shells any man may
“ procure attendance; and any man, by stronger
“ reason, with a hundred thousand ! But a ser-
“ vant, who acts well, is not acquired by ten
“ myriads.

“ Service is extremely odious in the human
“ species, who are all equal: Can he who is not
“ the chief in it, be numbered among living
“ creatures ?

“ Thus too it is said ;

“ Between a horse, an elephant, and iron uten-
“ sils; between wood, stone, and cloth; between
“ man, woman, and water, there is an extreme

“ diversity ; see also the difference between a
 “ master and a slave.

“ The dog belonging to him who gives him
 “ a cake of boiled rice, wags his tail, bends his
 “ legs, and falls on the ground, shewing his
 “ teeth and his belly ; while the princely ele-
 “ phant looks stedfastly, and with an hundred soft
 “ words, is, at length, only prevailed on to take
 “ such food as he likes.

“ Yet more :

“ That course which men pursue for a short
 “ time, but with lasting renown, never separated
 “ from learning, valour, and fame, this the
 “ wise truly call living ; not that of the crow, or
 “ raven, who live, indeed, long, and devour their
 “ food !

“ Again :

“ What is the distinction between a mere
 “ brute, and that man-beast who has no know-
 “ ledge or thought of wrong, or right, whom
 “ the assemblies of the learned in heavenly wis-
 “ dom drive from their company, and who seeks
 “ only the gratification of his appetite.

“ Both of us now are without authority ;
 “ what have we then to do with this consider-
 “ ation ?

“ How long a time, replied *Damànacà*, is a
 “ counsellor acquiring reputation, or degrada-
 “ tion ?

• “ For :

“ Not every person here below becomes great
 “ by his nature, or obedient, or wicked, or ac-
 “ quires the rank of spiritual guide, or his de-
 “ puty; a man’s own efforts are what make him
 “ a man !

“ Yet more :

“ As a stone is raised with great labour up a
 “ mountain, but is thrown down in an instant ;
 “ thus are our virtues acquired with difficulty,
 “ and our vices with ease. • •

“ What then dost thou purpose ? said *Carà-*
 “ *tacà*.

“ Of this *Pingalaca*, our master, said *Damà-*
 “ *naçò*, I would know by what fear he was
 “ moved to return and lie quiet. What, said
 “ *Caràtacà*, dost thou know of it ? What, an-
 “ swered he, may not be known by it ?

“ A meaning, well explained, is understood by
 “ a brute; horses and elephants, when driven,
 “ carry burdens; but a skilful person under-
 “ stands what is not spoken; a good under-
 “ standing certainly reaps the fruit of knowing
 “ another’s intention. I therefore, by speaking
 “ of fear in fit, or unfit discourse, will make this
 “ lion my own.

“ Since it is written:

“ He is truly wise who knows a speech adapt-
 “ ed to the occasion; a friend naturally attached

“ to him ; and resentment proportioned to his
“ strength !

“ My friend, said *Caràtacà*, it has long been
“ observed by me, that thou art very learned ;
“ why then art thou unfit for service ?

“ Since it is said :

“ He who enters the chamber of his lord with-
“ out being ordered ; who talks much with-
“ out being asked ; who considers himself as a
“ favourite, has a dull understanding.

“ My good friend, said *Damànacà*, why should
“ I be unfit for service ?

“ Observe :

“ What is there in its nature which is fair, or
“ unfair ? What is pleasing to any one, that is
“ beauty to him ?

“ Thus :

“ Whatsoever is the nature of any man, by
“ means of knowing that, a wise person enters
“ into his heart, and soon lays him under an
“ obligation.

“ Yet more :

“ He who says, Here am I, and order me in
“ every thing ; and he who performs what is
“ ordered, as well as he is able, attaches his
“ master to him.

“ Further :

“ He who disobeys the commands of princes,
“ who pays no attention to Brahmans, who

“ sleeps with different women, is wounded and
“ slain without a weapon,

“ Still farther :

“ A minister, who is sincere, learned, not
“ covetous, continually attending, like a shadow,
“ not refusing any task imposed, he dwells in the
“ palace of a prince.

“ If thou goest, said *Caràtacà*, at any unsea-
“ sonable time, our master will be displeased with
“ thee.

“ Be it so, said the other, yet a servant ought
“ certainly to present himself.

“ Since :

“ To begin no work for fear of doing wrong,
“ is the way of a bad man : What man, my bro-
“ ther, would abandon food for fear of indi-
“ gestion ?

“ Again :

“ A prince favours a man who is nearest to
“ him, though void of learning, of rank, and of
“ probity.

“ To sum up all :

“ A king, a woman, and a creeping plant,
“ alike twine round him who stands by their
“ side.

“ Let us see, said *Caràtacà*, what thou wilt
“ say first, my friend, when thou hast gone thi-
“ ther. .

“ First, said *Damànacà*, I must know whether
 “ he is favourably, or unfavourably, disposed.
 “ What means are there, said *Caràtacà*; of
 “ knowing this? Hear, he answered.

“ By seeing him smile at a distance ; by the
 “ great regard shewn in questions ; by praising
 “ the absent ; by bringing agreeable events to
 “ remembrance.

“ Again :

“ Favourable discourse to a servant ; presents
 “ that denote affection ; even in blaming faults,
 “ taking notice of virtues ; these are the manners
 “ of a kind master.

“ It is also said :

“ By taking up the whole time of a servant ;
 “ by encreasing expectation ; by denying reward ;
 “ a sensible man knows this to be the conduct of
 “ an ill-disposed lord.

“ When I have well considered all this, the
 “ lion will become docile to my purpose ; then
 “ will I speak.

“ Since :

“ The wise exhibit, as clearly as if it were
 “ displayed before our eyes, the doctrine be-
 “ longing to the science of ethicks. That danger
 “ arises from pointing out evil, and success from
 “ pointing out a remedy.

“ Still, my good friend, said *Caràtacà*, it is

“ not proper for thee to use unseasonable discourse.
 “ course.

“ Since :

“ If *Vrihaspati* himself were to speak unseasonably, he would meet not only with loss of reputation for sense, but with disgrace.

Damànacà having considered this, said : Fear not, friend, I will not speak an unseasonable word.

“ Since :

“ In imminent danger, in the pursuit of evil objects, in a season unpropitious for action, a servant who seeks the love of his master, must speak even without being asked ! If, therefore, I must not speak on such a proper occasion, my office of counsellor is reduced to nothing.

“ Since :

“ Applause is given by good men to him who shews munificence ; and that virtue should be preserved and augmented by him who possesses it. Consent, therefore, brother : I go, that I may prosper in my business.

“ Happiness attend thee, said *Caràtacà*, and may what thou desirest be attained !

“ *Damànacà* then went towards the lion with a timid air ; and when *Pingalaca*, from a distance, ordered him, with kindness, to enter the cave, he made a respectful bow with his

“ whole body, and fat down. Son of my court-
 “ fellow, said the king, it is long since thou hast
 “ appeared before me. Sir, said he, great princes
 “ have no need of a servant like me, yet every
 “ servant, on a proper occasion, must present
 “ himself before his lord : for this reason I come.

“ But :

“ They, by whom the earth, abounding with
 “ sweet scents, and lofty elephants, and cut with
 “ an hundred weapons, cast in fields of battle, is
 “ continually delighted, when even they ap-
 “ proach their monarch, their words falter as if
 “ their great fear had cut them in pieces ! Here
 “ certainly there is need of such dread, for very
 “ good reason.

“ As it is said :

“ Great lords have need of a little instrument
 “ to rub their teeth, and to tickle their ears.

“ Oh ! what need must they have of a man
 “ who has speech and hands ?

“ And if my lord thinks, that by my coming
 “ late I have lost my understanding ; that is not
 “ the case.

“ Since :

“ A gem is worn on the feet, and glass is
 “ raised on the head : as it is, so let it be ; yet
 “ glass is glass, and a gem, a gem.

“ Again :

“ Loss of sense is not to be imagined in a firm-

“ hearted man, improperly repulsed : fire may
“ fall down, but the flame descends not with it
“ for any considerable time.

“ Sir, a master must make distinctions; when
“ a prince, without distinguishing good servants
“ from bad, behaves equally to all, then is the
“ satisfaction of those who worked with content
“ reduced to nothing.

“ Three sorts of men, O king ! the highest,
“ the middle, and the lowest, let their master
“ exercise alike in three sorts of employment.

“ Thus too :

“ Men employ servants, and wear ornaments
“ in a proper place ; a jewel for the head, is
“ not fixed on the feet : thus is the matter un-
“ derstood.

“ Still more :

“ If a gem, aptly made for an ear-ring of gold,
“ be set in brass, it neither moves with a pleasing
“ sound, nor makes a beautiful appearance, but
“ brings reproach on the jeweller.

“ Observe :

“ This man is wise, or well affected ; here
“ are both qualities: this is a fool : a prince,
“ thus knowing how to consider his servants,
“ abounds with good ones.

“ Yet :

“ A horse ; a weapon ; a book ; a lute* ;

“ speech ; a man ; and a woman ; all these, according to the distinction of the persons in whose hands they fall, are useless, or valuable.

“ Besides :

“ What use is there in a favourite without valour ? What in a hero without good conduct ? Me, who am both dear to thee, and able to serve thee, O king ! thou shouldest not despise.

“ Since :

“ From the prince’s disregard, his family of attendance become unintelligent ; then, on this account, not one man of sense remains near him : when a prince is deserted by the wife, his morals are not virtuous ; and when his morals are corrupted, the whole nation is enfeebled, and receive detriment.

“ Yet more :

“ All countries constantly respect those who are respected by the prince ; but he who is disgraced by the king, is disgraced by all.

“ Farther still :

“ Apt words must be taken by the wife even from a child : when the light of the sun disappears, what is not the lustre of a torch ? We are true servants, favoured by great monarchs, and our conduct is not altered.

“ My good friend, said *Pingalaca*, why dost thou say this ? Thou art the son of my chief minister, and yet, from some bad report, hast

“ not come to me for so long a time ; now, since
“ thou art come, speak as thy mind prompts
“ thee. Sir, said *Damànacà*, I ask one question :
“ When thou soughtest the river, why didst thou
“ return without drinking water, like an affright-
“ ed person ?

“ The lion answered : It is aptly said, my
“ good friend ; who of my people is there to
“ whom my secret should be told ? Where is
“ there a place to speak with confidence ?

“ Nevertheless :

“ I tell thee ; hear : This forest is inhabited
“ by large beasts, and should therefore be for-
“ faken by us. Was not a loud noise heard by
“ thee ? The animal must be of enormous force,
“ if his strength be equal to the sound of his
“ voice.

“ Sir, said *Damànacà*, this is certainly a great
“ cause of dread, for I have heard the noise ;
“ but what sort of a counsellor would he be,
“ who should immediately advise a desertion of
“ the country, or a commencement of hosti-
“ lities ?

“ Besides :

“ It is the duty, sir, of servants, to find a re-
“ source ; for a man knows the pre-eminence
“ and superior goodness of a friend, a woman, a
“ set of servants, his own understanding and

“ strength, by trying them with the touchstone
 “ of danger.

“ My friend, said the lion, a great fear made
 “ me indisposed. If it were not so, said *Damà-*
 “ *nacà* to himself, how wouldest thou, leaving the
 “ delight of reigning, converse with me. Then
 “ he said aloud: Sir, as long as I am alive, so
 “ long there is no ground of fear; but *Caràtacà*,
 “ and your other servants, may also be depended
 “ upon, since a multitude of men could hardly
 “ be found more serviceable in avoiding danger.
 “ The king said: Go thyself, and bring *Carà-*
 “ *tacà* with thee. *Damànacà* did so; and both
 “ of them were honoured by the king with all
 “ sorts of precious gifts; and having determined
 “ on the means of avoiding an alarm, they de-
 “ parted. *Caràtacà* going along, said to *Damà-*
 “ *nacà*, How this danger can be avoided, or
 “ whether it can at all, is unknown to me; yet,
 “ how else can the great promised favour of the
 “ king be attained? For without having done a
 “ good act, let no one take a present, especially
 “ from a king.

“ Observe:

“ A prince, whose favour is prosperity, in
 “ whose valour is conquest, and in whose anger
 “ is death, is all glorious.

“ A king, whether a man or a child, must not

“ be treated with contempt ; in him certainly a
 “ great divinity appears in human shape.

“ My friend, said *Damànacà*, laughing, take
 “ the protection of silence, and be still.

“ The cause of this alarm was even before
 “ known to me ; it is the lowing of a bull, and
 “ bulls are food for us ; I might say, of a lion
 “ also.

“ If it be so, said *Caràtacà*, why is our lord
 “ broken down with fear ? . .

“ We must not speak in this manner, said
 “ *Damànacà* ; if we quiet his fear, how are we
 “ to acquire this singular kindness ?

“ Yet more :

“ A master must never be allowed to think
 “ the assistance of his servants unnecessary. A
 “ servant who allows a king to perceive this,
 “ would be like *Dedtucarna*. How, said *Ca-*
 “ *ràtacà*, was that ?

“ There is, said *Damànacà*, in the mountain
 “ called *Arbuda*, a lion, named *Mahavicarma*,
 “ or great in valour ; when he was asleep in the
 “ hollow of that mountain a rat gnawed the ends
 “ of his hair, which the lion having perceived,
 “ was enraged, but could not catch the rat, who
 “ returned to his hole ; he therefore said within
 “ himself, What must be done ? Since it is so, be
 “ it so : it has been heard by me, if an enemy be

“ little, let him go, he is not an object for valour ;
 “ to kill him, let a combatant equal to himself be
 “ appointed.

“ Having fettled this, he went, at night, to
 “ the village, brought back, with great care, a
 “ cat named White-ear, to whom he gave meat,
 “ and kept with great attention in his den. The
 “ rat, through fear of the cat, never came out ;
 “ and the lion, from that time, without having
 “ his hair gnawed, slept comfortably : whenever
 “ he heard the rat cry, he indulged the cat with
 “ excellent meats, and other gifts. One day,
 “ when the rat, perished with hunger, came out
 “ of his hole, he was caught, and killed by
 “ White-ear: some time after, when the lion
 “ had not for a long time heard the voice of the
 “ rat, his indulgence for the cat was at an end,
 “ and he gave him no more food, so that White-
 “ ear became feeble, languid, and like a dead
 “ animal : for this reason I say, A master must
 “ not be independent of his servants.

“ The two shakàls then went to *Sanjivaca*,
 “ and *Caràtacà* seated himself in state under a
 “ tree, while *Dasnànacà* went to the bull, and
 “ said : O bull ! art thou placed here by king
 “ *Pingalaca* to guard the forest ? The general
 “ requires your attendance, come speedily, or
 “ depart from this wood, otherwise thou wilt

“gather unpleasant fruit. The bull, ignorant how the country was governed, went with fear, and saluted *Caràtacà*.

“Thus the wise man says :

“Wisdom is greater than strength ; by not possessing it, the condition of the elephant is such, that even the drum sounds, proclaiming that the elephant is beaten by his driver.

“General, said *Sanjivaca*, how must I act ? Advise. If thou hast any desire, answered *Caràtacà*, to remain here in the forest, go and bow before the lotus of our monarch’s foot. The bull replied : Tell me, then, there is no danger in doing so, and I go. Your apprehension is vain, said *Caràtacà*.

“For :

“The violent gust tears not from the roots the soft grass which lies low, and bends beneath it ; while it shatters lofty trees : great strength is exerted on the great.

“Then, both shakals, making *Sanjivaca* stand at a distance, went towards the lion, and saluting him, were treated by him with regard, and sat down. Have you seen him ? said the king. We have, sir, answered *Damànacà* ; he is gentle, but, as our lord imagined, excessively strong, and he now desires to see the foot of our sovereign ; therefore, adorn thyself, and sit in state.

“ Since :

“ The bank is worn away by the river-water ;
 “ and a secret not kept, is dispersed ; affection is
 “ overcome by treachery, and a timid mind by
 “ bold words !

“ Thy strength, formerly exerted, is not fit
 “ for this purpose.

“ For ;

“ A noise only, when the cause of it is un-
 “ known, must not be dreaded ; yet by dis-
 “ covering the cause of an alarming noise, a
 “ woman of evil fame acquired reputation.
 “ How, said the lion, was that ?

“ In the middle of *Sriparvata* mountain, said
 “ *Damànacà*, is a town called *Brabmapura* ; and
 “ on one side of its summit, (according to the
 “ popular story) lived *Guatacarua*, or Bell-ear, a
 “ *Rac'shafa* (or cruel demon). One day a thief,
 “ escaping from a house in which he had stolen
 “ a bell, was killed, and eaten by a tiger on the
 “ top of this mountain ; and the bell, which had
 “ dropped from his hand, was taken up by some
 “ monkeys, who from time to time made it
 “ sound.

“ The people of the town having discovered
 “ that a man had been killed, and hearing con-
 “ tinually the noise of the bell, said, that *Guata-*
 “ *carua* had in his rage eaten him, and they all
 “ fled from the town. It came into the head

“ of a female pander, that the bell was only
 “ founded by monkeys; and she went to the
 “ prince, saying, If you will advance me a large
 “ sum of money I will make the demon quiet.
 “ The king gave her a treasure, and she, having
 “ paid adoration to a certain quarter of the
 “ globe, made idols, and formed circles, acquired
 “ great reputation for sanctity; she then took
 “ such fruits as monkeys love, and having
 “ entered the forest scattered them about, which
 “ the monkeys perceiving, quitted the bell, and
 “ eagerly devoured the fruits.. The woman took
 “ up the bell, and went with it to the palace of
 “ the king, where all the people did her reve-
 “ rence. Hence I say: A noise, &c.

“ *Damànacà* then introduced the bull to the
 “ lion, and for some time he lived there in amity
 “ with the other favourites. One day a brother
 “ of the king’s, named *Stabdacarna*, or Bent-
 “ ears, came on a visit, and the monarch having
 “ desired his guest to sit down for a time,
 “ afterwards proposed going out to kill some
 “ deer for their food. Sir, said *Sanjivaca*, where
 “ is the flesh of all the deer that were killed this
 “ morning?

“ The king answered: *Caràtacà* and *Damà-*
 “ *nacà* know best. Is there any, or is there
 “ none? said the bull. There is none left, said

“ the lion, laughing. Why, said *Sanjivaca*, could
 “ they two have eaten so much flesh ? They
 “ have eaten and given away liberally, and
 “ wasted the rest : this is their daily practice.
 “ Why, said the bull, is this done without the
 “ permission of their lord ? It is so, said the
 “ lion, what of that ? Sir, said *Sanjivaca*, this is
 “ a great fault.

“ For it is written :

“ Let not a servant do any act without the
 “ knowledge of his master, except it be to deliver
 “ a prince from death !

“ Again :

“ A king's minister is like a flagon, he receives
 “ much, and lets out little ; if he says *another*
 “ *time*, he is a fool ; if, what is a cowry, he must
 “ be poor.

“ Yet more :

“ His minister is ever the highest, who en-
 “ creases his store with twenty crores : wise men
 “ have called the king's treasure his life, and his
 “ vital spirit, no life.

“ Besides :

“ A man of worth acquires service from
 “ worthy men ; a poor man is deserted even by
 “ his own wife, much more by strangers !

“ This too is a great fault in princes :

“ He who spends much, not observing it, and

“ acquires wealth by iniquity, while he keeps the
 “ treasure in a remote place, is called the trea-
 “ sure’s bane !

“ For:

“ He who perceives not the treasure that is
 “ quickly amassed, and consumes it at his plea-
 “ sure, most certainly would reduce it to nothing,
 “ if he were as rich as *Vaisrava!** (Cuvera)
 “ Plutos.

“ Then *Stabdacarna* spoke: Hear, brother:

“ These two shakàls have long been protected
 “ by thee: they were appointed for the affairs
 “ of peace and war, and stationed for that
 “ business, not for the purpose of amassing
 “ wealth. On the subject of ministers, I will
 “ now repeat whatever I have heard.

“ 1. A servant, a soldier, a kinsman, are not
 “ fit to be at the head of every employment; a
 “ priest, even with torture, gives not money to
 “ any one.

“ 2. A soldier employed in pecuniary mat-
 “ ters, instantly shows his sabre; and a kinf-
 “ man, on that account, swallows up all thy
 “ wealth.

“ 3. A servant, though he hate his master,
 “ acts the part of a blameless man; if he has
 “ once done good, and continues in his place, he
 “ thinks not of his offences.

“ 4. He who points out the good he has done,
“ snatches every merit away.

“ 5. While a minister, O king ! is playing with
“ sand, he, in fact, governs ; from his familiarity,
“ no doubt, aversion is constantly produced.

“ 6. When a minister, wicked in heart,
“ is employed, he no doubt causes all sorts of
“ evils.

“ 7. A servant, however culpable, is yet void
“ of fear, if he be long employed. Let every mi-
“ nister, how rich soever, be himself without
“ power. This is the advice of great men :
“ wealth overcomes the mind.

“ 8. To receive favour, and to alienate the
“ property of the prince ; to obtain friendship,
“ and then to desert him ; to act without wisdom
“ in his affairs ; and to eat his bread ; these are
“ the faults of a minister.

“ 9. To think of acquiring the employment
“ of a fellow-servant ; to be always watching
“ the prince, that his wealth may be securely
“ dissipated ; this is wicked conduct.

“ 10. Bad servants do not, without torture,
“ vomit up the precious things of their lord,
“ which they have swallowed ; in short, they
“ are like obstinate tumours, that must be pressed
“ before they will properly discharge.

“ By wringing a bad servant, the dominion

“ of kings may yield something, as a cloth that is
 “ washed, yields plenty of water when it is
 “ wrung.

“ When *Pingalaca* heard these maxims, he
 “ said: Be it so; whenever these two servants
 “ shall cease on all occasions to obey my word.
 “ This, said his brother, is always a foolish rule,
 “ for a king must not pardon even his sons, who
 “ disobey his orders: What else is the difference
 “ between a living and a painted king?

“ And it is added:

“ Let a king who has arbitrary power, preserve
 “ his people, like a father, from robbers, from
 “ his ministers, from enemies, and from the
 “ royal family.

“ Brother, let all my advice be followed, I
 “ have had my food to-day; let this *Sanjivaca*
 “ be employed to provide his own food of grass.
 “ This being done, they deserted all other con-
 “ nections, and their time passed in cordial
 “ friendship; but the other servants, seeing their
 “ allotment of food diminished, *Caràtacà* and
 “ *Damànacà* talked privately with each other.
 “ My friend, said *Damànacà*, what is to be done?
 “ This is our own fault! And vexation is absurd,
 “ on account of evils which ourselves have oc-
 “ casioned.

“ As it is said:

“ I, having touched *Swarnarecha*, the bad

“ woman having tied up herself, and the good
 “ man trying to take the jewel, were all three
 “ miserable by our own fault. How, said *Carà-*
 “ *tacà*, was that?

“ In the city called *Canchanapura* (Golden
 “ Town), said *Damànacà*, was a king named
 “ *Viravicrama*; when he was in his court of
 “ justice, a certain barber was taken, by his
 “ order, to the place of execution; at that time,
 “ a devout man, named *Càndarpacata*, accom-
 “ panied by a man of worth, cried out: This man
 “ must not be put to death; and seizing the skirts
 “ of his cloaths, he drew the criminal away.
 “ The king’s officers said: Why should he not
 “ be killed? He answered; Hear, and then re-
 “ peated this verse. I, having touched *Swar-*
 “ *narecha*, &c. &c. The officers asked how that
 “ happened?

“ I am, answered he, *Candarpacata*, king of the
 “ island called *Sinhaladwipa*; one day standing
 “ in a pleasure grove, I heard a man assert, that
 “ in the middle of the sea of milk was a damsel,
 “ who, on the fourteenth day of the moon, ap-
 “ peared under the Tree of Ages on a couch of
 “ a splendid yellowish hue, bedecked like the
 “ Goddess of Abundance, with all kinds of or-
 “ naments, and playing on the Vina. I there-
 “ fore embarked in a ship, and went to the place
 “ mentioned; where, after a time, I saw the

“ sea-nymph rising, half out of the water ; and,
 “ allured by her exquisite beauty, I leaped be-
 “ hind her. Then, having in an instant reached
 “ a golden city, and a palace of gold, I saw her
 “ reclining on a couch, caressed by a number of
 “ fairies, and when she perceived me from a dis-
 “ tance, she sent a damsel, who addressed me
 “ courteously ; on my enquiry the damsel said :
 “ That is the nymph *Ritramayna*, or adorned
 “ with gems, the daughter of *Candarपालि*,
 “ queen of the fairies. After this I was mar-
 “ ried to her, according to the ceremony of the
 “ *Gandarva*’s (by exchanging necklaces), and
 “ continued a long time delighted with her. One
 “ day she said to me in private : My beloved
 “ husband, all things in this palace may be freely
 “ enjoyed by thee, but beware of touching, even
 “ for a moment, that picture of the fairy *Swar-*
 “ *narecha* (or decorated with gold). Neverthe-
 “ less, some time after, my curiosity growing to
 “ a height, I was induced to touch the bosom of
 “ the painted fairy ; when the picture, becom-
 “ ing animated, struck me with her foot, like a
 “ lotus flower, and I fell down instantly on the
 “ earth ; since which time I have been a mise-
 “ rable wanderer, travelling over the world, and
 “ at length arrived in this city. Last night I
 “ slept in the house of a herdsman, where I saw
 “ this adventure : The herdsman returning at

“ night from the field where his cattle grazed,
 “ surprized his wife in consultation with a bar-
 “ ber’s wife, a woman of bad fame ; when, hav-
 “ ing beaten her, and tied her to a post, he fell
 “ asleep. At midnight the wife of this barber
 “ went with deep sighs to her female friend, and
 “ said : Thy noble lover, consumed by the fire
 “ of thy absence, is now like a dead man.

“ For :

“ As in the night darkness is kept at a distance,
 “ by the lord of shades, (the moon), thus love
 “ by seeing, and being seen, delights the heart of
 “ the young.

“ Let me tie myself, and stay here while you
 “ go and console thy lover with thy discourse.
 “ This was done : when the husband waking,
 “ said : Why, thou wicked wretch, dost not thou
 “ now go to thy favourite ? The woman mak-
 “ ing no answer, he said in anger : Dost thou
 “ not give an answer to my words ? And saying
 “ this, he went in a violent rage, and having slit
 “ her nose, returned to his bed, and fell asleep.
 “ His wife then came home, and spoke thus to
 “ the procuress : My friend, what is the matter ?
 “ Look, answered she, my face will tell you !
 “ The herdsman’s wife then bound herself, and
 “ the woman went home. Early in the morn-
 “ ing the barber ordered his wife to bring him a
 “ bundle of razors, and she gave only one ; on

“ which he said : Do you bring me but one
“ razor ? and in a passion threw it away. When
“ she, counterfeiting pain, said ; You have cut my
“ nose, without my having committed any fault ;
“ and immediately ran to demand justice. In the
“ mean time the herdsman’s wife was crying out :
“ O cruel man, what a crime hast thou com-
“ mitted ! Why hast thou mutilated me, who
“ have ever been thy constant wife ; as the eight
“ regions of the world know ?

“ Besides :

“ The sun and moon, wind and fire, heaven
“ and earth, and water, together with both day
“ and night. All these with certainty know the
“ condition of man. If I am faithful, then by
“ the favour of the genii of those eight regions,
“ and of the god *Camadeva*, my mangled nose
“ will grow again, and my face will become
“ bright as the pure moon of the cold season.
“ Look at my face : the herdsman took a candle,
“ when seeing her nose restored, fell at her feet,
“ and was highly delighted in his heart, untied
“ her, and seating her on the middle of the
“ bed, said : He who possesses such a wife is
“ chief among men !

“ Hear now the story of the good man : Hav-
“ ing spent twelve years in travelling, came to
“ this city, having brought a number of jewels
“ from the neighbourhood of the *Malaya* moun-

" tains. Here he slept in the house of an harlot,
 " who kept on the gateway a carved image of
 " a devil, on whose head was placed a beau-
 " tiful gem. The devotee, through a culpable
 " desire of possessing this gem, rose in the night,
 " and in order to take it, stretched out his
 " hand ; in that instant, a spring being moved,
 " both his arms were caught by the image,
 " and he was pulled to the ground : when he
 " set up a cry of distress. The woman rose,
 " and spoke thus : My son, thou art come from
 " the *Malaya* mountains : therefore give me all
 " thy jewels, or thou wilt never be loosened by
 " this malignant devil. Then were taken away all
 " the jewels well collected by me. All this being
 " heard, the king's officers did justice according
 " to the merit of each cause. Now I say : I,
 " having touched *Swarnarecha*, and so forth.

" This fault, therefore, was committed by
 " ourselves; and in this case, vexation would be
 " absurd. Then having been a short time silent,
 " As I formed, continued he, the friendship of
 " these two, I must break it.

" For :

" Good counsellors shew what is false, as well
 " as what is true; as men know an object to be
 " painted, whether they are on a level with it,
 " or below, or above it :

" Besides :

“ The man whose understanding is not diminished, when business arises, wards off difficulties like the herdsman’s wife, and her two lovers. How, asked *Caràtacà*, was that? “ *Damànacà* answered, In the town of *Dwara-vati*, there is a certain herdsman’s wife who “ is a harlot, and she is connected, at the same “ time, with an officer of justice, and his son :

“ As it is said :

“ The fire is never satisfied with wood, nor “ the ocean with rivers, death with mankind, “ nor bright-eyed women with lovers.

“ Once, as this woman was diverting herself “ with the son of the officer, the officer himself “ came to visit her; she hastily put the son “ into a closet, and then sat sporting in the same “ manner with the father. Soon after, the “ herdsman himself came: seeing whom, she “ said, Now, Sir, what must be done? take up “ your staff, and go away quickly, seeming to be “ greatly enraged. This being done, the herds- “ man asked his wife, on what account the officer of justice had come: He was angry, said “ she, with his son, I know not why; and he, “ being pursued, came into our house, and I have “ hid him in that closet; his father not finding “ him, is gone away in a rage; saying this, she “ brought out the young man, and shewed him “ to her husband.

“ Thus it is said :

“ Women have the appetite of two, the understanding of four, the cunning of six, and the desire of eight.

“ Therefore I said, When business arises, &c.

“ It is so, said *Caràtacà*, but the friendship of these two is great by nature: How canst thou dissolve their intimacy? Some expedient, answered he, must now be contrived :

“ And it is said :

“ What cannot be achieved by force, that, may be performed by stratagem, as the black serpent was slain by the golden thread of the female crow.

“ How, said *Caràtacà*, did that happen? On the top of a certain tree, said *Damànacà*, lived a male and female crow, whose young ones were devoured by a serpent living in the hollow of it. When the female was again pregnant—Husband, said she, this tree must be quitted by reason of this serpent ; or not one of our young ones will live :

“ Since :

“ A bad wife, a deceitful friend, a servant giving faucy answers, and, dwelling in a house infested by serpents ; these without doubt are causes of death.

“ My beloved, said the male, we must not continue in this fear : from time to time I have

“ borne with this horrid crime ; but now he
“ must be punished. How, said the female,
“ canst thou be a punisher of so powerful an
“ offender ? This apprehension, answered he, is
“ vain :

“ Hear :

“ He who has knowledge has force ! What
“ strength has a fool ? See how a lion intoxi-
“ cated was killed by a stag !

“ How, said she, did that happen ? He an-
“ swered : In the mountain, named *Mandara*,
“ dwells a lion called *Darganta*, who hunts
“ the other beasts, and kills great numbers of
“ them for his food. All the beasts being as-
“ sembled, he was thus addressed by them : Why
“ are so many beasts killed by thee ? We will give
“ you one every day in our turns for your food :
“ so many ought not to be slain by thee. Be it
“ so, said the lion, and all of them, one by one,
“ for his food, daily gave a beast.

“ On a certain day, when the lot fell upon
“ an old stag, he thus thought within him-
“ self :

“ For the sake of our own souls, and in hope
“ of life, homage is paid : but if I must meet
“ this fate, what need have I to respect the lion !
“ He moved, therefore, slowly, step by step ;
“ and the lion, tormented by hunger, said to
“ him, angrily, Why dost thou come so late ? It

“ is not my fault, said he ; for in the way I was
 “ forcibly seized by another lion ; ’till I swore
 “ to the necessity of my coming to you ; and
 “ now I approach thee with supplication. The
 “ lion having heard this, passionately said, Where
 “ is that audacious animal ? The stag led him
 “ near a deep well, and said, Let my lord be-
 “ hold. Then the lion seeing his own image in
 “ the water, proudly roared, and throwing him-
 “ self down with rage, perished in the well :
 “ thence, I say, Who has knowledge, &c.

“ I have listened attentively, said the female
 “ crow ; therefore, now declare what is to be
 “ done. The king’s son, said the crow, goes
 “ constantly to bathe in the adjacent pool ; do
 “ thou take up his necklace of gold, which he
 “ will pull off, and lay on the bank, and drop it
 “ into the hole of the serpent, who will, in con-
 “ sequence, be destroyed. It happened, accord-
 “ ingly, that the prince went to bathe, and the
 “ female crow did as she was directed ; so that
 “ the prince’s attendants going after the neck-
 “ lace, saw the black serpent, and killed him :
 “ Hence I said, What cannot be achieved by
 “ force may be performed by stratagem.

“ If it be so, said *Carataca*, go, and may
 “ fortunate events be the companions of thy
 “ way.

“ *Damanaca* then approaching the lion, and

“ paying homage to him, said : Having formed
“ a very unpleasant opinion, my lord, I presume
“ thus to address you.

“ For :

“ In danger from going out of the way, and
“ when the time of action is nearly lost, then a
“ benevolent friend, though unasked, gives good
“ counsel.

“ Again :

“ A king possesses fortune, but does not possess
“ the means of acting wisely : by the ruin of a
“ king his minister is criminated. See, therefore,
“ what is the business of a counsellor. It is
“ better to lose life by decapitation, than to de-
“ sert a prince, and criminally seek to gain his
“ dominion.

“ What, said the lion, mildly, dost thou wish
“ to say? *Damànacà* answered : This *Sanjivaca*
“ is not a fit minister for thee, since, in my pre-
“ sence, he treated thy three powers (wealth,
“ strength, and wisdom) with contempt, and he
“ even aspires to thy throne. *Pingalaca*, hearing
“ this, remained silent with fear and astonish-
“ ment. My lord, added *Damànacà*, thou hast
“ forsaken all thy counsellors, and chosen this
“ animal to transact all thy affairs ; the blame
“ therefore falls heavy on thyself.

“ Since :

“ Fortune stands firm, having fixed herself on
“ two feet, an exalted prince, and a good mi-
“ nister ; but as she is a female by nature, she
“ cannot bear the weight on her shoulders, and
“ soon leaves one of her two supports !

“ Again :

“ When a king appoints one minister to act
“ in his kingdom, pride, from the error of his
“ mind, seizes him ; the desire of arbitrary
“ power advances in a high degree in his breast,
“ and through that desire he proceeds to the
“ destruction of the prince.

“ Besides :

“ It is better to pull up by the roots a loose
“ tooth, an envenomed servant, and a wicked
“ counsellor.

“ So :

“ A king who makes Fortune his instructress,
“ is as miserable when he falls into calamity, as a
“ blind man without a guide.

“ It is also added :

“ A vizir, although not a man of probity, is
“ always at least rich ; this is the rule of some
“ men.

“ Riches are gained differently by reason.

“ This bull acts in all affairs by his own ar-
“ bitrary pleasure ; let the king, therefore, be a
“ witness of this truth.

• “ This I know :

“ Among men, he is not a man who does not
“ enjoy fortune.

“ The lion said, with uneasiness : My good
“ friend, if it be so, yet I have a great love for
“ the bull.

“ Observe :

“ He who is beloved, and commits faults, is
“ nevertheless beloved ; but that body is cloathed
“ with many crimes, for which there is no
“ regard.

“ Besides :

“ He who is dear, though he do unpleasant
“ things, continues dear.

“ Though an excellent house be burnt, yet
“ who doth not venerate fire ?

“ But, sir, said *Damànacà*, that is a grievous
“ fault.

“ Since :

“ That man whom the king looks upon with
“ attention, whether he be a son, a minister, or
“ a stranger, is honoured.

“ Hear, sir :

“ The end of pleasant, or unpleasant advice, is
“ full of delight ; but wherever a speaker, and a
“ hearer of it is, there dangers abide :

“ Again :

“ Men who speak only, O king ! are easily

“ found in the world ; but he who both speaks
 “ and hears what is pleasant and unpleasant, is
 “ hard to be found !

“ Thou hast forsaken thy former advisers,
 “ and appointed him their successor, and thy
 “ vice-gèrent ; which was improperly done ;
 “ for when old servants offend, let not a prince
 “ hastily appoint others ; no one is more adverse
 “ than a new one, who will ruin the realm.

“ How wonderful, said the lion, is this ! He
 “ has given no cause for such dread, but was
 “ brought and raised by me : how should he be
 “ adverse to me ?

“ Hear, my lord, said *Damànacà* :

“ A bad man, though raised to honour, always
 “ returns to his natural course ; as a dog’s tail,
 “ though warmed by the fire, and rubbed with
 “ oil, retains its form.

“ Besides :

“ How should promotion and honour occa-
 “ sion the friendship of wicked men ! Although
 “ poisonous trees were watered with nectar, yet
 “ they would bear dangerous fruit.

“ Therefore I say :

“ A man who desires not the ruin of his
 “ master, will speak what friendship requires,
 “ though unasked : that is the duty of the vir-
 “ tuous ; other conduct is a violation of duty.

“ Thus, too, it is written :

“ He is a friend, who delivers thee from
“ adversity.

“ That is a good action, which is well in-
“ tended.

“ She is a wife, who is an inseparable com-
“ panion.

“ He is wise, who honours the good.

“ He is a friend, whom favours have not
“ purchased.

“ He is a man, who is not subdued by his
“ senses.

“ If my lord, therefore, being apprised of the
“ bull's conduct, shall not cease from employing
“ him, no fault remains in his servants.

“ Yet it is true, that a luxurious prince makes
“ no account of good works, or his own advan-
“ tage ; he acts at his own discretion, and
“ moves like a drunken elephant ; till, having
“ consumed his honour, and fallen into many
“ miseries, he casts the blame on his servants,
“ and knows not the fault to be his own.

“ *Pingalaca* said, within himself : Let not a
“ prince punish men from the words of others ;
“ let him examine into facts himself, and then
“ imprison, or dismiss with respect.

“ Thus it is said :

“ Without distinguishing virtues, or vices,
“ let neither favour be granted, or severity

“ used ; as a hand placed with pride on the
 “ nest of a serpent occasions destruction. ”

“ Then, speaking aloud, he said : Let *Sanji-*
 “ *vaca* be brought before me. *Damànacà* an-
 “ swered, trembling : No, sir, not so ; by that
 “ step my advice will be broken ; it is an im-
 “ proper measure.

“ Since the wise say :

“ The seed of good advice must be cherished
 “ by princes with extreme care ; it must not be
 “ broken ever so little, if it be, it will not grow.

“ Again :

“ Advice is like a woman, ever in motion ;
 “ all parts of the body are guarded, if it cannot
 “ remain long fixed, there is fear of defeat from
 “ enemies.

“ Besides, if the bull, seeing his fault, should
 “ amend it, no reconciliation must take place ;
 “ that would be extremely absurd.

“ Since :

“ If a man has once offended, and the prince,
 “ through affection, desires to be reconciled to
 “ him, he meets his fate like a female crab, when
 “ she is pregnant.

“ Again :

“ A man, completely wicked, employed as a
 “ counsellor, will certainly be the perpetrator of
 “ all evils : *Sacune* and *Sacatara* remain two
 “ examples in the world of this truth.”

“ Be it known to thee, said the lion, after all,
 “ what he is able to effect against us. Sir, said
 “ *Damànacà*, how can there be a certain know-
 “ ledge of strength, without knowing the force
 “ of union? See how the sea was reduced by a
 “ mere cock! How, said the lion, did that hap-
 “ pen? Near a certain sea, said *Damànacà*, lived
 “ a cock and a hen; when the hen was near
 “ laying, she thus addressed her lord: Let a pro-
 “ per place be procured to deposit my eggs in.
 “ O! said he, there is nothing to fear in this
 “ place. It is often covered, said she, with
 “ the waves. What! said he, my good friend,
 “ am not I superior to the sea? Observe, I will
 “ contend with this ocean, and remain in my
 “ station. The hen smiled, and said: There
 “ is a great disparity between the ocean and
 “ thee.

“ Yet:

“ He who knows how to subdue his grief,
 “ whether he can relieve it or not, is never tor-
 “ mented by anguish.

“ Then, by the persuasion of her lord, she
 “ laid her eggs; which the sea, for the sake
 “ of trying the cock’s power, washed away.
 “ Upon this, the hen, afflicted by the loss of her
 “ young, said to her husband: A dreadful evil,
 “ sir, has befallen me; the sea has washed away
 “ my eggs. My beloved, said he, fear not, thou

" wilt at length behold me possessed of power.
 " So saying, he assembled multitudes of the feathered race ; and with them forming a flock,
 " went to *Garuda*, the king of birds, to whom
 " he related the whole adventure ; adding: Does
 " my king only fall at his feet there ! No, by
 " the weakness of the protector, the protected
 " certainly become weak. *Garuda*, having heard
 " this address, gave information to his lord, *Vasudeva*, the cause of creation, preservation, and
 " destruction. After which, the ocean raising
 " the mandate of the God on his head, in token
 " of obedience, gave back the eggs.

" Thence, I say, how can there be a certain
 " knowledge of strength, without knowing the
 " force of union ?

" How, said the king, is he to be proved of
 " an hostile nature to me ? When he shall come
 " before thee, said *Damànacà*, goring with the
 " point of his horns, and raising his tail, as if
 " he 'was fearing of harm, then my lord will
 " know. Saying this, *Damànacà* went near
 " *Sanjivaca*, stealing along, little by little, put
 " on the appearance of amazement. When the
 " bull saw him, he said with courtesy: My
 " good friend, is it well with thee ? How, answered *Damànacà*, can it be well with servants ?

" For ;

" The wealth of those who serve princes is
 " dispersed by another ; and their minds always
 " discomposed : even their life is insecure.

" Again :

" Who, having acquired wealth is not arro-
 " gant ? Whose danger, when he is attached to
 " a king, can be reduced to nothing ? Whose
 " mind in the world is not tormented by women ?
 " Or who is really beloved by princes ? Who
 " rushes not into the open arms of time ? What
 " suppliant attains reverence ? Or what man,
 " having fallen into the snares of the wicked,
 " can regain prosperity ?

" My friend, said the bull, what means all
 " this ? *Damanacà* answered, What do I say,
 " unfortunate as I am !

" Observe :

" When a man fallen into the sea has grasped
 " a support, and finds it a serpent ; he cannot
 " leave it, he cannot hold it :

" Thus am I distressed at present ; for, on
 " one side, the king's confidence perishes ; on
 " the other, my friend : What can I do ? Whi-
 " ther can I go, fallen as I am, into a sea of mi-
 " fery ? So speaking, and heaving a deep sigh,
 " he sat down. Then *Sanjivaca* spake : Yet,
 " my friend, let that which thy mind has con-
 " ceived, be declared at large : *Damanacà* coun-
 " terfeiting sorrow, spoke in a low voice : Al-

“ though the secret of a king is not to be dis-
 “ closed, yet, through confidence in me, thou
 “ camest hither, and here hast remained. There-
 “ fore, I, who am a suppliant to strangers, must
 “ necessarily speak through affection to thee :
 “ Hear then: The mind of this prince is alienated
 “ from thee ; he said, secretly, When I have
 “ killed *Sanjivaca*, I shall satisfy all my family
 “ with food ! Upon this, the bull was exces-
 “ sively afflicted, and the shakàl again spake :
 “ Thy grief is vain ; at a seasonable time
 “ some great act must be achieved ! *Sanjivaca*
 “ having thought anxiously for a moment, an-
 “ swered, This is kindly said, no doubt ! And
 “ then he thought within himself, how the truth
 “ of this business might be ascertained :

“ For :

“ Many a bad man receives lustre from the
 “ goodness of his protector, like the black pow-
 “ der rubbed on the eye of a beautiful woman.

“ Still farther :

“ A prince attended with great care, insures
 “ not happiness: What wonder is there in that ?
 “ He, indeed, is an extraordinary person, who,
 “ being diligently served, becomes an enemy.

“ Therefore, the duty of a servant is endless.
 “ He who for some cause is angry, becomes
 “ mild when that cause is removed ; but he
 “ whose mind is rancorous without cause, how

“ can such a man have any reason to be
“ pleased ?

“ Then he said aloud : My friend, what of-
“ fence have I given to the prince ? Yet princes
“ commit injuries without cause ! Even so, said
“ *Damànacà*.

“ Yet hear : ’

“ Though good is done by the learned or the
“ handsome, yet a little hatred is occasioned
“ through envy ; and though they injure you
“ to your face, yet they meet with friendship
“ from the misapprehension of royal minds, who
“ are subservient to more than one nature.

“ The office of an attendant on them is ex-
“ tremely difficult, and not to be performed even
“ by saints.

“ Again :

“ A hundred good works are lost upon the
“ wicked ; a hundred wise words are lost upon
“ fools ; a hundred good precepts are lost upon
“ the obstinate ; a hundred sciences upon those
“ who never reflect. ’

“ Yet more :

“ In the sandal-tree are serpents ; in the wa-
“ ters, lotus-flowers, but crocodiles also ; even
“ virtues are marred by the vicious ; in all
“ enjoyments there is something which impairs
“ our happiness.”

“ This lord of ours, said *Damànacà*, is known

“ to me for having honey in his words, and
 “ poison in his bosom.

“ Since :

“ He, who stretches out his hand from a dis-
 “ tance, whose eyes overflow with tears, who
 “ respectfully sits on half the seat, who em-
 “ braces closely all that approach him, who
 “ shews veneration with gentle words and ques-
 “ tions, who bears poison internally, and carries
 “ sweetness in his exterior, who is good only by
 “ delusion, what wonderful acting is this? He
 “ must have been instructed by a wicked pre-
 “ ceptor.

“ Yet observe :

“ A ship is used in passing the dangerous
 “ ocean ; a lamp, used in darkness ; a fan, in
 “ a perfect calm ; and a hook, in humbling the
 “ pride of an elephant. Thus, in this world,
 “ nothing exists for which a remedy has not been
 “ framed by the Creator ; but, in my opinion,
 “ the Creator himself would fail in his efforts
 “ to correct the bad thoughts of the wicked.

“ Miserable, O miserable me ! said *Sanjivaca* ;
 “ here am I, who feed on vegetables only, to be
 “ mangled by this lion ! Then again he said
 “ within himself ; Yes, the lion, alienated from
 “ me, through some wicked calumniator, has
 “ resolved on a breach of friendship. Hence
 “ it is, that a king must ever be dreaded ; for

“ the mind of a prince is sometimes estranged
“ by an evil counsellor ; and how should the
“ wrist of a marble statue be repaired, when it
“ is once broken ?

“ Again :

“ The thunderbolt, and the wrath of a king,
“ are two objects of great terror ; but the former
“ only falls on one place, the second spreads ruin
“ on all sides.

“ Therefore, by battle must protection from
“ death be sought ; to supplicate him would now
“ be absurd.

“ Since :

“ Either by dying bravely, I attain bliss in
“ heaven ; or by slaying my foe, felicity on
“ earth ; both these heroick acts are, no doubt,
“ hard to be achieved.

“ This, too, is the time for battle :

“ Since :

“ When, by declining a battle, death is inevi-
“ table ; and in battle, life is doubtful ; then,
“ say the wise, is the only moment for entering
“ the field.

“ Besides :

“ When a wise man, even without fighting,
“ perceives not the least affection shewn him,
“ then he resolves to die together with his
“ enemy.

“ Yet more :

“ By victory, a hero acquires abundance ; by
 “ death, the daughter of a god for his consort :
 “ all bodies perish in an instant, what then should
 “ cause fear of death in battle ?

“ Then he said, aloud, to *Damànacà* : O !
 “ my friend, inform me how I shall know that
 “ the lion intends to destroy me ? When he
 “ shall look at thee, said his false friend, with his
 “ ears erect, with his tail waving, couching low,
 “ with his feet and his mouth wide open ; then
 “ shew thy own strength.

“ For :

“ An inglorious warrior, from whom no re-
 “ pulse is feared, is trampled on by the multi-
 “ tude, without apprehension ; see how they set
 “ their feet on a heap of ashes.

“ But let all this be done very secretly
 “ by thee ; otherwise, neither thou nor I shall
 “ remain alive.

“ *Damànacà*, having said this, went to *Caràtacà*,
 “ who asked him what he had accomplished. A
 “ complete rupture, answered he, between them.
 “ No doubt, said *Caràtacà*, for who is a friend
 “ of the wicked ? Who that is enraged, is not
 “ implored ? Who is not satisfied with abun-
 “ dance ? And in what evil art thou not emi-
 “ nently skilful ?

• “ Again :

“ A man, though happy and wise, is made
“ wicked by the arts of the wicked.

“ What does not the company of the wicked
“ effect ?

“ It is like fire, which consumes what it
“ receives in its bosom.

“ Then, *Damànacà* going to the lion, said:
“ The traitor comes, intending to kill thee; let
“ the king stand on his defence; and continued,
“ as before, to irritate the lion: *Sanjivaca* then
“ approaching, and seeing the lion with the
“ marks of altered friendship, described to him,
“ exerted his utmost resolution, a terrible con-
“ flict ensued between them; but at last the bull
“ was slain. *Pingalaca*, fatigued with the
“ combat, sat down in sorrow, and exclaimed :
“ O, what an atrocious act have I done !

“ Since :

“ The kingdom is enjoyed by strangers, and
“ the king is a vessel filled with iniquity; a king
“ who abandons justice, is like a lion who slays
“ an elephant.

“ Again :

“ If one region of the world, and a virtuous
“ wise minister, be destroyed; by the death of
“ a virtuous minister, a king perishes; by the
“ loss of one region of the world, another may
“ be grieved; but not another servant.

“ My lord, said *Damànacà*, what is this sudden change of mind, that thou art afflicted by having killed an enemy ?

“ It is written :

“ If a father, or a brother, or a son, or a friend, intend destruction to the king, and aspire to dominion, the king must destroy them.

“ Again ;

“ A prince acquainted with the principle of sound justice, must not be too merciful : a man over mild, cannot hold riches in his grasp.

“ Still farther :

“ Mercy to a friend, or a foe, is the ornament of religious men ; but lenity to all offenders, is a crime in a monarch.

“ Besides :

“ When a man aims at dominion, and proudly seeks the place of his lord, there can be no expiation for his offence, but loss of life.

“ Farther :

“ A king over-merciful, a priest over-greedy, and a woman disobedient to her husband, an ill-disposed companion, an unruly servant, a negligent counsellor, and he who acknowledges not a benefit received ; these seven are to be dismissed.

“ Thus may it be known, that a king's duties

“ are two-fold ; he must be true and false, harsh
 “ and courteous, seek wealth, and liberally spend
 “ it ; always giving to his friends, and always
 “ taking their property ; in every respect re-
 “ sembling an harlot. O, sir ! since thou hast
 “ destroyed a foe, why art thou sad ? Be thou
 “ ever victorious, O great monarch ! And may
 “ the felicity of all worlds attend thee ! Saying
 “ this, he took his station.

“ You have heard,” said *Viṣṇuśarman*, “ how
 “ friends are disunited ; what will you now
 “ hear : speak.”

“ We have heard it,” said the princes, “ with
 “ great delight.”

“ Let us conclude then,” said the sage, “ with
 “ an applicable stanza :

“ May breach of friendship be in the man-
 “ sion of the enemies ; and may every wicked
 “ adviser, detected in time, be dragged conti-
 “ nually to perdition ; but may every man of
 “ virtue enjoy all prosperity ; and may every
 “ boy delight in pleasing and useful instruc-
 “ tion !”

BOOK THE THIRD.

On War.

AT a proper time for resuming the conversation, the princes thus addressed *Viṣṇuśarma* :
“ Having heard how friendship is broken, let us,
“ who are sons of a king, be delighted, great sir,
“ with an account of war.”

“ I will discourse,” said the sage, “ on what
“ you desire to know : hear, therefore, the nar-
“ rative of a war, the first stanza of which is
“ this :

“ The geese and peacocks warred with equal
“ power of strength ; but the geese were slain,
“ having confided in crows, who were in the
“ mansion of their enemies.”

“ How,” said the princes, “ did that hap-
“ pen ?”

“ There is,” answered *Viṣṇuśarma*, “ in
“ the island of *Carpura* a pool, called *Pedmaceli*,
“ where a royal goose, named *Hiranyagarbha*,
“ lived ; and having assembled all the water-birds,
“ was anointed king over them, by a solemn
“ bathing.

“ Since :

“ If there be not a king endued with every
“ virtue where there be a people, the nation will
“ be like a ship without a rudder, tossed about in
“ the ocean.

“ Again :

“ A monarch preserves the people, and they
“ aggrandize the monarch ; and by that ag-
“ grandizement he preserves them ; but if there
“ be no one called king, who can be aggran-
“ dized ?

“ One day the imperial bird was reclining at
“ ease, on a long and shining bed of lotus-flow-
“ ers, encircled by his ministers ; when a *baca*,
“ or water-fowl, named Long-bill, coming from
“ a distant country, made his salutation, and sat
“ down in the circle : O *Dirghanruc'he* ! said
“ the king, thou comest late from the farthest
“ limits of the earth ; give an account of thy-
“ self. It is a long account, said he, and I am
“ desirous of relating it ; but, in fact, I am come
“ with speed ; attend to my narration, it is of
“ importance to you.

“ In *Jambudwipa* is a mountain, called
“ *Vindhya*, where a peacock, named *Chitra-*
“ *verna*, rules over nations of birds ; while his
“ attendants were feeding, they saw me also seek-
“ ing food in the middle of a parched wood,
“ and one of them said to me : Who art thou ?

“ Whence dost thou come ? I am a subject, an-
 “ swered I, of a mighty prince, named *Hiranya-*
 “ *garbha*, but powerful as *Chacravartia*, king
 “ of the geese ; for my amusement I am come
 “ to visit the extremity of regions. The bird
 “ having then asked : Which of the two coun-
 “ tries had the better climate, and the better so-
 “ vereign ? O ! exclaimed I, there is a great dif-
 “ ference ; for the isle of *Carpura* is another
 “ paradise, and the king of geese is a second
 “ Jove : What are you doing in this dry soil ?
 “ Come, and travel to my country. This dis-
 “ course irritated the peacocks.

“ As it is written :

“ A serpent, by drinking milk only, encreases
 “ his venom ; thus a fool being admonished, is
 “ provoked, but not benefited.

“ Again :

“ Let a sensible man be admonished, but not
 “ a fool ; as the birds, who gave advice to the
 “ monkeys, were driven from their nests.

“ How happened that ? said the king.

“ On the banks of the *Nermada*, said the
 “ water-fowl, at the foot of a mountain, stands
 “ a large samula-tree, in the middle of which
 “ some birds had built their nests, and lived, with
 “ pleasure, for years. Once, the sky, resembling
 “ an azure mantle, became obscured with thick
 “ clouds, and a heavy shower began to fall ;

“ when these birds saw a herd of monkeys, run-
 “ ning under the tree, trembling with the pain
 “ of cold, they were moved with compassion, and
 “ said: Halo! monkeys, we have raised nests,
 “ made of herbs brought in our bills; why do
 “ you join your hands and feet together with
 “ such affliction? The monkeys hearing this,
 “ were displeased, and said among themselves:
 “ Oh! these birds who sit happily in the middle
 “ of their nests, secured from the wind, are de-
 “ riding our exposed situation: Be it so—the
 “ shower must cease. When the rain at last was
 “ over, the monkeys climbed up the trees, and
 “ broke all the nests on the branches, so that
 “ the birds’ eggs were thrown to the ground.
 “ Hence, I said: Admonish a man of sense, &c.

“ What happened afterwards? said the mo-
 “ narch. The birds, answered Long-bill, said,
 “ angrily, who made your goose a king? I an-
 “ swered, with equal rage, Who conferred roy-
 “ alty on your peacock? Hearing this, they all
 “ fell upon me, intending to kill me: I showed
 “ my utmost prowess:

“ For:

“ Sometimes lenity is the grace of a man;
 “ but before victory is gained, violence becomes
 “ him.

“ The king smiled, and said:

“ He who knows not the strength and weak-

“ nefs of himfelf and others, muft be routed by
“ his enemies.

“ Again :

“ The afs, who had been fed on good corn ;
“ and ignorantly braying in the hide of a tiger,
“ was flain for his impertinence. How hap-
“ pened that ? faid the birds.

“ There is, answered the king, in *Haftanapur*,
“ a fuller, named *Vitafa*, whose afs, weakened
“ by carrying exceffive burdens, was like an ani-
“ mal defirous of death. The mafter, therefore,
“ carried him in a tiger’s hide, and left him in a
“ wood, in a field of corn. The owners of the
“ field, taking him at a diftance for a tiger, fled ;
“ but one of them, covering himfelf with a piece
“ of cloth of an afs’s colour, ftooped down to
“ bend his bow ; and the afs perceiving him,
“ took him for a female of his own race, fo that
“ exulting in his renewed vigour, he began
“ braying, and running towards the object of
“ his defire ; but the keeper of the corn-field
“ knowing, by his voice, that he was only an
“ afs, killed him with eafe. Thence I fay : The
“ afs, &c.

“ What then ? faid the king. The birds,
“ answered Long-bill, exclaimed, O treason !
“ O abominable *baca* ! how durft thou ca-
“ lumniate our fovereign ! No mercy muft be
“ expected from us. With thefe words they

“ all pecked me with their beaks, adding with
 “ rage : Oh, thou fool ! what property has thy
 “ unwarlike gander in this kingdom ? A weak
 “ man cannot even keep his money in his hands :
 “ How should this coward keep his realm ? Or
 “ rather, what realm can he have ? And thou !
 “ a frog born in a well ! go, and inform thy pro-
 “ tector of this attack.

“ Hear, thou idiot :

“ A great tree must be honoured which has
 “ both fruit and shade ; if, by heaven’s will it
 “ has no fruit on it, yet, what can prevent its
 “ shade ?

“ Again :

“ Let no wise man serve a low master ; but let
 “ him serve a man of dignity.

“ Even milk in the hand of a tavern keeper is
 “ called an intoxicating liquor.

“ Besides :

“ A great man becomes little, and his virtue
 “ is diminished by a wicked person, like the
 “ image of an elephant in a mirror.

“ It is added :

“ By using the great name of a powerful king,
 “ prosperity is attained : as the fawn found secu-
 “ rity by naming the moon.

“ How, said I, happened that ?

“ In the forest of *Dandaca*, said one of the
 “ birds, a herd of elephants, being distressed by

“ a scarcity of rain in winter, thus addressed
 “ their king : O, Sir, what remedy has our dis-
 “ tress ! Yonder is a pool used by little quadru-
 “ peds, who are bending their necks to drink it ;
 “ but we, parched with thirst, whither shall we
 “ go ? What can we do ? The king of the ele-
 “ phants hearing this, went to a little distance,
 “ and discovered a pond of clear water, on the
 “ borders of which were some little antelopes,
 “ who were trodden, from time to time, by the
 “ feet of the elephants. One of them, named
 “ *Silamu'che*, thus thought within himself : If this
 “ mighty elephant bring his herd hither every day
 “ to quench their thirst, our whole race will be
 “ destroyed ! An old antelope, named *Vijaya*,
 “ guessing the cause of his melancholy, said : Be
 “ not sorrowful ; I will provide a remedy for
 “ this evil. With this promise, he departed, and
 “ considered how he should approach the ele-
 “ phant near enough to address him without
 “ danger :

“ For :

“ By the touch, an elephant destroys ; by the
 “ teeth, a serpent ; even by giving food, a king ;
 “ and by smiles, a treacherous man.

“ I will, therefore, said he, climb up yon
 “ mountain, and thence discourse with him.
 “ Having done as he had resolved, he thus
 “ began : O sovereign of elephants, I come to

“ thee, by the command of that great monarch
 “ the Moon: Who art thou? said the elephant;
 “ and what is thy business? Hear, said *Vijaya*;
 “ I am an ambassador: Though weapons are
 “ raised, yet an ambassador speaks: nay, more;
 “ ambassadors, though they declare the plain
 “ truth, are not surely to be slain by you. I
 “ therefore speak, by order of his lunar majesty.
 “ In driving away the antelopes, who are ap-
 “ pointed keepers of the pool sacred to *Chandra*,
 “ thou hast acted improperly: we antelopes are
 “ its guardians: hence also the God is named *Sa-*
 “ *ganca*, or fawn-spotted. When the pretended
 “ ambassador had said this, the elephant said, with
 “ great fear: ‘This has been done by me through
 “ ignorance; we will not again come hither.
 “ Come then, said *Vijaya*; and having saluted
 “ the god who dwells here, and trembles with
 “ rage, appease him. The elephant went, and
 “ as it was night, the antelope shewed him the
 “ reflection of the moon quivering in the water,
 “ and commanded him to make prostration.
 “ Great Sir, said the elephant, my offence was
 “ through ignorance; therefore, be moved to
 “ forgiveness: saying this, and making profound
 “ salutation, he went his way. Therefore, I
 “ said: Using a great name, &c.

“ So, answered I, our monarch has great
 “ strength and great power. The birds then

“ dragged, and struck me, saying: Horrible
 “ treason ! Dost thou live in our country, and
 “ traduce our sovereign? After these words,
 “ they carried me before their king *Cbitraverna*;
 “ who looked at me; while they, after due sa-
 “ lutation, thus addressed him : Let our lord
 “ hear : This evil-minded water-fowl, though
 “ living in our land, condemns thy throne, our
 “ monarch. Who is he? said the prince ; and
 “ whence comes he? They answered : He is a
 “ subject of *Hiranyagarbbā*, and comes from the
 “ isle of *Carpúra*. I was then asked by the
 “ prime-minister, a vulture, who was the vizir at
 “ my court. A large water-bird, named *Ser-*
 “ *vajnya*, said I. He is well employed, said the
 “ vulture, because he was born in that country :

“ Since :

“ A king should, by all means, chuse a mi-
 “ nister who was born in his realm, who follows
 “ the profession of his ancestors, who is perfect
 “ in religious and moral duties, void of arro-
 “ gance, has read the body of laws, firmly prin-
 “ cipated, esteemed wise, and the author of pru-
 “ dent counsels.

“ Then a parrot said :

“ The isle of *Carpúra*, Sir, lies in *Jambud-*
 “ *wipa* ; and your majesty has there a just right
 “ of dominion ! True, said the peacock :

“ For :

“ A proud king, a child, and a man who
 “ seeks immense wealth, grasp at what is unat-
 “ tainable :

“ What right can they have in it? If, said I,
 “ dominion were obtained by words only, then
 “ might all *Jambudwipa* be subject to my king.
 “ How, said the peacock, will he maintain his
 “ right? By war, answered I. Go, then, said he,
 “ smiling, and make preparation for it. Send
 “ thy own ambassador, said I. Who, asked the
 “ king, will go on this embassy?

“ For:

“ An ambassador should be thus qualified :

“ *Faithful, honest, pure, fortunate, mild, labo-*
 “ *rious, patient, a Brahmen, knowing the hearts*
 “ *of others, and extremely sagacious :*

“ Again :

“ Noble, true, eloquent, prosperous, affable,
 “ exact in delivering his message, with a good
 “ memory :

“ An ambassador should have these seven qua-
 “ lities. There are many such ambassadors; but
 “ a *Brahmen* must be appointed :

“ For :

“ Let a prince conciliate the Gods to himself,
 “ and not long immoderately for wealth; even
 “ by the company of *Siva*, the black hue of the
 “ venom is not to be removed.

“ The parrot, therefore, must go. Having

“ thus spoken, he said to the parrot : Go thou
“ with him, and declare our pleasure. As the
“ king commands, be it done, said the parrot ;
“ but with that mischievous *baca* I cannot
“ travel.

“ Thus it is written :

“ A bad companion makes a bad condition ;
“ the fruit is certain ; as the ten-mouthed giant
“ carried *Seta* away ; and as the ocean was
“ bound in chains.

“ Further :

“ We must never stand, we must never go,
“ with a wicked person ! By standing with a
“ crow, the goose was killed ; and the vartace,
“ by moving.

“ How was that ? said the king.

“ In the road to *Ujjayani*, near the border of
“ it, is a large pippl-tree, where a wild gander
“ and a crow had lived a long time. Under this
“ tree, a traveller, fatigued by the summer heat,
“ slept in the shade, with his bow lying by him ;
“ and whilst he slept, the shade, for a short time,
“ left his face ; and the wild goose on the tree,
“ seeing his face enlightened with sunbeams,
“ was moved with pity, and extending his
“ wings over, shadowed him. The traveller,
“ in deep sleep, opened his mouth wide, and
“ the crow, letting his dung fall into it, flew
“ away. When he awoke, and found his mouth

“ defiled, he looked up, and perceiving the wild
 “ goole, shot him. Thence I fay: We muft
 “ never ftand, we muft never walk, &c.

“ Now I will tell you what happened to the
 “ vartace :

“ Hear :

“ On a certain day, all the birds made a fefti-
 “ tival in honour of *Garuda*. On the fea fhore,
 “ where they were walking, a crow and a var-
 “ tace flew together ; a fhepherd, attending the
 “ feaft, carried on his head a pot of curds, which
 “ the crow, from time to time, pecked at ; upon
 “ this, he fet the pot on the ground, and raifing
 “ his head, faw both birds, and purfued them ;
 “ but the crow, while he ftopped to breathe,
 “ flew off, and the fmall bird who moved flowly
 “ was killed by him. Therefore, I repeat: We
 “ muft never ftand, we muft never move, &c.

“ I then fpoke thus: Brother parrot, why doft
 “ thou fpeak fo unkindly of me ? Thou art, in
 “ refpect of me, as the feet of my king. Be it
 “ fo, answered he :

“ Nevertheless :

“ The foft words of the deceitful make me
 “ fearful of mischief ; like the fmell of flowers
 “ out of feafon.

“ And thy wickednefs in talking has been
 “ fully known to me ; for thy fpeeches have,
 “ before this, been the caufe of a war between
 “ two princes.

“ Though a crime be committed even in presence of a fool, he rejoices, like the chariot-maker, who had his wife and her lover over his head.

“ How was that ? said I. He answered :

“ In *Srinagarna* lived a carpenter, named *Mandamati*, or little-sense, who knowing his wife to be unchaste, but not having with his own eyes seen her with her lover, told her one day, he was going to another town, and took his leave ; yet, without going far, he returned, and concealing himself in his house, lay under the bed. The adulterer, in full confidence that the husband was absent, was sent for in the evening, and sat sporting with her on the bed ; when she touching something with her foot, and concluding that it was her husband, began to lament. Her lover asked, what was the reason of this. She answered : He that is the lord of my life is absent ; and this town, though full of inhabitants, appears to me like a desert. Why, said he, should this carpenter be an object of such affection ? he who calls thee a harlot ! Cruel man ! said she, what dost thou say ? Though sharp things be spoken, and though a wife be seen with a look of anger ; yet, when her husband is appeased, she returns to her duty.

“ Again :

“ A husband is the chief ornament of a wife,

“ though she have no other ornament ; but
 “ though adorned, yet, without him, she has no
 “ ornament.

“ Thou, an adulterer, with whom the le-
 “ vity of my mind caused me to sin, art like a
 “ tambula-flower, worn a little while, and soon
 “ thrown aside : but my husband, by his su-
 “ preme dominion, has power to give or sell
 “ me to the gods or the *Brahmens*. What need
 “ is there of many words ; in his life I live,
 “ and in his death I must die, as I certainly
 “ will.

“ For :

“ As many hairs as are in the human body,
 “ multiplied by a *croire*, and half a *croire*, so
 “ many years will she live in heaven, who dies
 “ with her husband.

“ Again :

“ As a charmer draws a serpent from his
 “ hole, thus a good wife taking her husband
 “ from a place of torture, enjoys happiness with
 “ him.

“ Yet more :

“ When a faithful wife hears her husband is
 “ dead in a distant country, she abandons life,
 “ and accompanies him.

“ Hear now the fruit of such virtue :

“ If he be bound in hell with the strongest
 “ chains, yet she takes him by the hand, and

“ leads him to heaven by the force of her
 “ piety!

“ The carpenter hearing all this, thought
 “ within himself: I am a wonderful man, to
 “ possess such a wife! a wife who speaks of me
 “ so affectionately, whose love is innate. Saying
 “ this, he could not restrain himself, but raised
 “ on his head the couch, with his wife, and her
 “ gallant. Thence, I say: Though a crime, &c.

“ After this, having saluted the king as if
 “ he had administered justice, I was dismissed.
 “ Now, Sir, the parrot is coming after me;
 “ knowing all this, thou wilt act as is expedient.
 “ Sir, said *Chacravaca*, smiling, this *Dirgha-*
 “ *muc'be*, having travelled to a foreign country,
 “ has performed the king's business to the best
 “ of his power; but this is a fault in his nature:

“ For:

“ Give a hundred pieces, rather than go to
 “ war. This is the rule in the sacred code:—
 “ To war without necessity, is the part of a fool!

“ After such an affront, said the king, war
 “ seems unavoidable. Sir, said the minister, I
 “ will speak in private without these hearers.

“ For:

“ As words form an echo, so the eye, and the
 “ motions of the body, are comprehended by
 “ the sagacious: let prudent men, therefore, give
 “ counsel in secret.

“ Besides :

“ By winks, by the walk, by action of speech,
“ by the motion of the eye, and the lip, a wise
“ man discovers the mind.

“ When he had said this, the king and his
“ vizir remained, while the rest departed, each
“ a different way.

“ This I know, Sir, said the minister, that this
“ business of sending an ambassador, has been
“ effected by the *bacha*.

“ For :

“ A sick man is an advantage to physicians;
“ a messenger to the messenger's lord ; a fool
“ to the learned ; a king's subject to a warrior.

“ Let this be the cause, said the king ; but
“ now say what must be done ? Sir, said *Chacracava*, let an ambassador be sent : then we
“ shall know the whole affair, and the enemies
“ strength or weakness.

“ Thus, indeed, it is written :

“ Let an ambassador be the king's eye, in surveying his own and every other region ; and
“ in discerning what is practicable, and what is
“ impracticable :—He who has no such eye is
“ blind !

“ Let him take a second person, a confidential assistant ; and when any secret business is
“ concerted, let him remain himself, and send
“ back his assistant,

“ Thus it is written :

“ In the place of a foreign king, let a wise
“ man converse with ambassadors, who know
“ the divine books, are devout, and of a sacred
“ character.

“ A confidential minister should be one who
“ travels by land and water. Let some other
“ (rice-bird) be sent, but not this *baca*; let him
“ remain in your palace; but let all this be kept
“ secret; for good counsel is betrayed by six
“ ears. This also is the case of a secret; let the
“ king, therefore, consult only with himself and
“ another.

“ Hear:

“ By revealing a secret, the faults of a prince
“ cannot be corrected :—this the moralists know.

“ He said, eagerly, I have an excellent am-
“ bassador. Then, said the minister, thou hast
“ obtained victory.

“ While they were speaking, a chamberlain
“ entered and said: A parrot, from *Jambudwipa*,
“ is arrived at the palace gate. The king looked
“ at *Chacravaca*, who said: Let an apartment
“ be prepared for him, and let him repair to it;
“ after that he shall be presented. The cham-
“ berlain said: Be it as the king commands; and
“ after that went with the parrot to his station.

“ War, said the king, is now settled. Yet,
“ Sir, said the minister, it must not take place.

“ For, what is that treasurer, or, what is that
“ counsellor, who advises his prince to make
“ war without due consideration ?

“ It is written :

“ Let a wise king strive for victory if he
“ be attacked ; but let him not make war.
“ Since, if two kings fight, both cannot be
“ victors.

“ And :

“ Every man is a hero, who has not been in
“ battle ; and who, that has not seen the strength
“ of another, is not arrogant ?.

“ Farther :

“ A great stone is not raised, by men, without
“ labour : but if a man can attain great suc-
“ cess with little efforts, the fruit of his virtue
“ is great.

“ Nevertheless, when war is determined on,
“ it must be vigorously conducted :

“ For :

“ As corn produces its fruit, among men, in
“ due season ; thus, good conduct produces fruit,
“ O king ! after a long time, and not on a sud-
“ den.

“ Yet more :

“ A great king should fear his enemies at a
“ distance : but when near, act with valour. In
“ the midst of danger, it is a dreadful crime to
“ be inactive.

“ Again :

“ The destroyer of all successes, is ill-timed
“ apprehension of danger.

“ He then added : The king *Chitraverna* is
“ exceedingly strong. That we should engage
“ with a strong foe, is not adviseable ; it would
“ be like a man assailing an elephant on
“ foot. .

“ Besides :

“ He is a fool, who, not having attained a
“ proper time, engages his enemy. A contest
“ with the strong, would be like attempting to
“ fly with the wings of an insect.

“ Yet more :

“ Let a warrior keep his arms reserved, as a
“ tortoise contracts his limbs ; then, when he
“ has an opening, let him rise up like an en-
“ raged serpent.

“ Hear, O king !

“ Against a great prince, a small one may
“ perform much in due season, if he know
“ stratagems ; as the inundation of a small
“ river can tear up the roots of trees like
“ grass.

“ In this manner let the parrot, having con-
“ fided in us, be kept, until a necessary fortifica-
“ tion can be prepared :

“ For :

“ One bowman standing on the centre wall,

“ may fight an hundred, or even an hundred
“ thousand ; ‘a castle, therefore, is necessary.

“ “ It is added :

“ A prince stationed in his enemy’s country
“ without a fortress, unable to repel his foe, ne-
“ cessarily falls, like a man out of a ship.

“ Again :

“ A fortress must be built with large battle-
“ ments, and lofty walls, supplied with vessels,
“ implements, provisions, and water, with a hill,
“ a river, a dry plain, and a wood.

“ Yet more :

“ Of great extent ; difficult of access ; suffi-
“ ciency of water, and grain ; with store of
“ wood ; a fit place for ingress, and egress ; these
“ are the seven excellencies of a castle.

“ Who, said the king, can be employed in
“ building it ?

“ Whoever, answered the minister, is emi-
“ nently skilful in the business, let him be em-
“ ployed ; in such business, whoever is inexpe-
“ rienced in it is a dunce, though he may know
“ all the *fastras* ; let the *farás*, therefore, be or-
“ dered to attend.

“ The order being issued, and the *farás* at-
“ tending, the king thus addressed him : O *fa-
“ rás* ! thou must build a fortress. The *farás*,
“ having paid his homage, spoke thus : A for-
“ tress, O king ! has long been provided, name-

“ly, a large pool ; but an island in the middle
 “of it should be supplied with a quantity of
 “grain; since, of all stores, great monarch ! a
 “store of grain is most useful : a bright gem
 “taken into the mouth will not preserve life.

“ Besides :

“ Of all tastes, the taste of salt is most excel-
 “lent ; let salt be used, without which the best
 “dish would be unfavoury.

“ Go, speedily, said the king, and make all ready.

“ While the king was speaking the wardour
 “entered, and, after salutation, said : The fove-
 “reign of the crows, O king ! named *Megha-*
 “*verna*, is arrived from *Sinhaladwipa*, and
 “solicits the honour of seeing the feet of our
 “prince ! The crow, said the king, is a wise
 “bird, and has seen much of the world ; let him
 “be graciously received. It is even so, said
 “*Châcravaca* ; but, O king ! the crow is a land-
 “bird, and is considered as rejected by our
 “race, which differs widely from him : how can
 “he be received ?

“ It is thus written :

“ A fool who leaves his own race, and delights
 “in another, is destroyed by strangers, like the
 “blue shakâl.

“ How, said the king, did that happen ?

“ There is, said the minister, in the city of
 “*Ujjayani* a shakâl, who going one night, for

“ his pleasure, beyond the limits of the town, fell
“ into a pot of indigo ; and, unable to rise out of
“ it, lay in it, as if he were dead. In the morn-
“ ing the owner of the indigo pulled him out,
“ and threw him out of the room ; when he,
“ concealing himself, ran away to the forest.
“ Perceiving that he was of a dark blue colour,
“ he thus thought within himself: I am now
“ of a divine colour, the colour of *Crisbna* !
“ What greatness, therefore, may I not attain ?
“ Having accordingly summoned the rest of the
“ shakàls, he said to them : The deity of this
“ wood has himself anointed me sovereign of it,
“ with the juice of celestial herbs ; see my holy
“ colour : to-day, therefore, I must begin the
“ discharge of my duty, and by my command
“ justice shall be administered in the forest.

“ The beasts, perceiving his distinguishing
“ colour, fell prostrate, and paid homage, say-
“ ing : As the king commands ! and then was
“ supreme dominion conferred on him by all the
“ animals of his race. Soon after, when he had
“ also assembled a herd of lions, tigers, and other
“ beasts, deceived by his appearance, he despised
“ his species, and dismissed all the shakàls, who
“ were much afflicted with their disgrace ;
“ but an old shakàl arose among them, and said :
“ Be not grieved, I promise you relief ; we, who
“ know him, are driven from him ; but as he

“ seeks to ruin us, I must contrive to destroy
 “ him. Thelions, tigers, and the rest, imagine
 “ from his blue hide, that he is a monarch; but
 “ be it our care that he may be detected: thus
 “ may we effect our purpose; one evening, when
 “ you are all collected before him, set up a loud
 “ cry; when he hears it, his nature will prompt
 “ him to join in it:

“ For:

“ Whatever is natural to any one, can hardly
 “ be discontinued: should a dog be made a king,
 “ he will still gnaw leather.

“ The tigers, &c. knowing his voice, will de-
 “ stroy him. This being done, the consequence
 “ followed.

“ As it is written:

“ Our natural enemy knows our former crimes,
 “ our heart, and our strength; so that he pene-
 “ trates and destroys, as fire burns a dry tree.
 “ Thence, I say: A fool who leaves his own
 “ flock, &c.

“ Though it be so, said the king, yet consider,
 “ since he comes from a great distance, what
 “ reason can there be for rejecting him?

“ O king, said *Chacravaca*, an ambassador is
 “ dispatched, and a fortress built; let the par-
 “ rot see this, and depart, since *Chanacya*, by
 “ employing a sagacious messenger, destroyed
 “ *Nanda*; let a king, therefore, encircled with

“ warriors, receive an ambassador who comes
“ from a distance.

“ Upon this a council was assembled, and the
“ parrot introduced, together with the crow,
“ named *Meghaverna*.

“ The parrot, raising his head a little when
“ he entered the hall of audience, said, aloud :
“ Hear, O *Hyranyagarbha* ! the prosperous *Cbi-*
“ *traverna*, king of kings ! thus commands
“ thee : If thou value thy life, or fortune, come
“ speedily, and pay homage at our feet ; if
“ not, be assured of expulsion from thy terri-
“ tory.

“ The king answered, in a rage : Who, among
“ you, is not my subject ? Then *Meghaverna*
“ rose, and said : Give the word, O king ! and
“ I will put this base parrot to death. The mi-
“ nister then firmly addressed the king, and the
“ crow, in these words :

“ Yet hear :

“ That is no council, at which the aged attend
“ not ; they are not aged, who speak not with
“ justice ; that is not justice, which is unaccom-
“ panied with truth ; and there is no truth
“ where fear prevails.

“ This is clear law. The parrot is a Brah-
“ men ; but an ambassador, though a barbarian,
“ must not be slain : a king speaks by the mouth
“ of his ambassador, who, though weapons be
“ raised for war, merely delivers his message.

“ Farther :

“ Who considers himself debased, because an ambassador reports, that others magnify themselves? They who are respectable, are so in themselves : a messenger speaks only as he is instructed.

“ The king, nevertheless, and the crow, expressed their natural warmth of temper ; and the parrot, rising from his seat, departed : after which, an officer, sent by the minister, complimented him with an ornament of gold, and then dismissed him.

“ The parrot returned to the *Vindhya* mountains, and paid his respects to *Chitraverna*, who seeing him, said : Well, my ambassador, what is the state of things? What sort of a country is it? O king! answered the parrot, the state of things is shortly this : A war must be resolved on ; the island of *Carpura* is a terrestrial paradise ; how can I paint it in proper colours ?

“ The king, hearing this, convened an assembly of his most distinguished ministers, and, having taken his seat in council, spoke thus : Now, since war must be waged, advise what is to be done.

“ As it is written :

“ Discontented priests, and contented princes, are alike ruined ; modest harlots and immodest women of rank, are alike.

“ A vulture, named *Duraderfi*, or far-seeing,
“ then spoke thus : O king ! in distress, war is
“ not to be waged :

“ Since :

“ Whenever the counsellors of a monarch are
“ well disposed, and his ministers serve him
“ steadily, and when the foe is unprepared, then
“ he may declare war.

“ Let an astrologer, said the king, be sum-
“ moned by this my order ; and let him calcu-
“ late a propitious day for our expedition. O
“ king ! said the minister, any expedition, at
“ present, is improper.

“ Since :

“ Fools only engage on a sudden, without
“ ascertaining the strength of their enemy ; and
“ most assuredly receive a number of drawn
“ sabres on their necks.

“ Do not, said the king, oppose, on all occa-
“ sions, my eager desire ; but declare, how a
“ prince, who seeks victory, must invade a
“ foreign territory. *I will declare it, said the
“ vulture ; only hear ; yet even this plan pro-
“ duces dangerous fruit :

“ Thus it is written :

“ What need has a prince of a counsellor who
“ acts not, and reasons from books ; by me-
“ mory, prescribing a medicine, no disorder is
“ cured.”

“ Is the country, then, said the king, not to
“ be invaded ? that so far is settled :

“ I will speak, said the minister, what I have
“ heard advised.

“ 1. Whenever, O king ! there is fear of
“ danger with a river, a mountain, a wood, and
“ a castle ; then let the chief commander go forth
“ with collected troops, exerted strength.

“ 2. Then the principal observer of the hos-
“ tile force, advance firm, encircled by warriors :
“ in the centre, let husbands and wives, with
“ the treasure, be placed ; and all who are
“ weak.

“ 3. In both wings let the cavalry be sta-
“ tioned : by the horses, chariots ; by the cha-
“ riots, elephants ; by the elephants, infantry.

“ 4. Then let the sovereign march, giving
“ confidence gradually to the dispirited, sur-
“ rounded by valiant counsellors, and with a
“ great force.

“ 5. Let him advance with elephants, to a
“ station that is watery and mountainous ; with
“ horses, to a level and dry station ; let him pass
“ water in boats, and every where be attended
“ with foot-soldiers.

“ 6. The march of elephants is advantageous
“ in the cloudy season ; of horses, in the summer ;
“ and of infantry, in all seasons.

“ 7. When armies march over dangerous

“ roads, they must provide for the safety of the
 “ king; but if he sleep, though guarded by
 “ heroes, he neglects his duty.

“ 8. Let him smite, let him destroy the foe
 “ with hard and sharp strokes; and when he
 “ enters a foreign country, let him look out for
 “ a wood before him.

“ 9. Where the king is, there is the treasure;
 “ where there is no treasure, there is no reign-
 “ ing; but let him impart it to his warriors:
 “ Who would not fight when wealth is bestowed?

“ 10. No man, O king! is the slave of a
 “ man, but of riches: the rank of a spiritual
 “ guide, or the lowness of a beggar, depend on
 “ wealth, or the want of it.

“ 11. They fight to prevent a defeat, and mu-
 “ tually defend each other; but let that part of
 “ an army which is ever so little weak, be sta-
 “ tioned in the midst of the forces.

“ 12. Let the sovereign place the infantry
 “ before him; and take his station. While the
 “ foe is compelled to go round him, let him
 “ lay waste the country.

“ 13. On a level ground, let him engage with
 “ chariots and horses; on the water, with boats
 “ and elephants.

“ 14. In a place covered with trees and creep-
 “ ing shrubs, let him use bows, swords, and
 “ shields, and other weapons.

15. Let him continually molest his enemy ;
“ destroying their food, their fields, their water,
“ their wood, and their entrenchments.

16. Among the king's forces, the elephant is
“ the chief, and no other : an elephant, using
“ all his members, is considered as having eight
“ arms.

17. The horse is the strength of armies, for
“ he is a moving wall : a king, therefore, pos-
“ sessed of many horses, is victorious in land-
“ fights.

18. Warriors, mounted on horses, are hard
“ to be conquered, even by gods ; their ene-
“ mies, even at a distance, are subdued by
“ them.

19. The first business of war, is the pre-
“ servation of the whole army : cleaning the
“ ground, and chusing the aspect, is called the
“ first action.

20. Wise men acknowledge as their elder
“ brother, a man naturally brave, skilful in
“ arms, well-affected, kind-hearted, difficult to
“ be subdued, famed for heroism, and of great
“ strength.

21. Men do not fight, O king ! so boldly
“ for gifts and wealth, as for the honours con-
“ ferred by their sovereign.

22. A small army, if excellent, is a great
“ one ; not a numerous force with their heads

“ thorn (disgraced) : the flight of bad troops
 “ assuredly causes the route of good ones.

“ 23. Not to protect, not to be present, to be
 “ sparing of gifts, to procrastinate, to have no
 “ wardour who may introduce suppliants; these
 “ are causes of disaffection.

“ 24. By harassing the foes, let him who
 “ seeks victory overcome them; by delaying to
 “ harass them, they prosper, and are gratified.

“ 25. In defeating the enemy, there is no
 “ other object than dividing the spoil: let the
 “ prince, therefore, with care divide the booty
 “ taken from the foe.

“ 26. When peace is made by a viceroy, or
 “ by a principal counsellor, a firm prince may
 “ express anger, and renew the war.

“ 27. He may even, after having defeated the
 “ enemy, destroy them, with troops eager for
 “ gain; or seize and carry off their cattle, or
 “ even imprison their chief.

“ 28. Let a prince make his own regions po-
 “ pular, for the sake of possessing that of an-
 “ other: or by bestowing gifts, and conferring
 “ honours, with like popularity, let him acquire
 “ the odour of fame for generosity.

“ Ah! said the king, what need is there for
 “ so many words. To be fortunate by nature,
 “ and to subdue the foe, these are the two pro-
 “ perties of a king: by possessing these qua-

“ lities, wise princes extend their glory like
“ *Vàchaspati*!

“ Another kind of strength, said the minister,
“ smiling, must be provided; another code of
“ sciences must be prepared: How can light and
“ darkness remain equally in one station?

“ The king then arose, and an astronomer
“ having marked the propitious time of the sun’s
“ passing through the sign, he marched forth.
“ Just then a messenger arrived, who, after
“ making obeisance to *Hiranyagarva*, thus
“ spoke: O king! *Chitravarna* is approaching;
“ and even now, has taken his ground on the
“ top of the mountain *Malaya*: a guard must
“ be kept continually in the castle, for the vul-
“ ture is his prime minister. Yet more: It has
“ been asserted, in conversation upon this sub-
“ ject, that a certain bird was before ordered by
“ the vulture to make an attempt upon the for-
“ tress. O king, cried *Chacravaca*, that must
“ be the crow! By no means, said the king: if it
“ were so, how would he have begun with pro-
“ posing the death of the parrot? Besides: Our
“ foes success in this war, must have been since
“ the arrival of the parrot: the crow has been
“ a long time constantly here. Yet, said the
“ minister, when a stranger comes, he should
“ be treated with caution. What benefactor,
“ said the king, can be considered as a stranger!

“ Hear :

“ A stranger, who is kind, is a kinsman.

“ An unkind kinsman is a stranger.

“ Painful distempers are bred in the body,
“ while soothing medicines grow in the forest.

“ Again :

“ *Viravara*, servant of the king *Sudrac*, in a
“ short time, gave up his own son.

“ How, asked the minister, did that happen ?

“ Once, answered the king, as I was sporting
“ with a young goose, named *Carpuramanjari*,
“ in the pool of *Carpuraceti*, made for the re-
“ creation of king *Sudrac*, a *Rajaputra*, named
“ *Viravara*, who had come from a distant coun-
“ try, went, at that time, to the wardour of the
“ palace, and said : I am a *Rajaputra*, who want
“ a maintenance, grant me a sight of the king !
“ The warden went to *Sudrac*, and perform-
“ ing due homage, said : O king ! a *Rajaputra*,
“ named *Viravara*, is come from a foreign coun-
“ try, and stands at thy gate.

“ The king said : Bring him to me. *Viravara*
“ was accordingly introduced to the king’s pre-
“ fence ; and saluting him, said : If you ask for
“ me as thy servant, O king ! allow me a sti-
“ pend. What stipend dost thou demand ? said
“ *Sudrac*. Four hundred pieces of gold a day,
“ answered *Viravara*. With what implements,
“ said the king, canst thou perform service ?

“ With three, said *Viravara* : the two first are
“ my two arms, and the third is my sabre. It
“ cannot be, said the king ; and *Viravara*,
“ making his obeisance, departed. The first
“ minister then addressed the king : Allow him,
“ Sir, this salary for a few days, that his dis-
“ position may be known ; then you may pro-
“ portion his pay to the talents he possesses.
“ *Sudrac*, persuaded by this advice, called back
“ the soldier, and giving him betel, ordered him
“ the stipend he had demanded. And then
“ keeping a constant watch on his actions, learnt
“ that *Viravara* gave one half of his pay to the
“ gods and the brahmens, one quarter to the
“ poor, and the remainder he spent on himself.
“ This was his constant practice. And, with
“ his sabre in his hand, he kept watch, day and
“ night at the palace gate ; going to the king
“ only when he was called for.

“ On the fourteenth of the dark half of the
“ moon *Bhadra*, at midnight, the king heard the
“ sound of weeping and lamentation. He said,
“ aloud : Who is there at the gate ? The soldier
“ answered : O king ! I, *Viravara*, am in wait-
“ ing. Let an enquiry be made, said the king
“ concerning that weeping. Be it as the king
“ commands, said *Viravara*, and immediately
“ departed.

“ In the mean while, the king, thinking within

“ himself, that he had unadvisedly sent a single
 “ foldier, in so dark a night, without a torch, took
 “ his cimeter, and followed him out of the town.

“ *Viravara* had discovered a damsel, very
 “ young, exquisitely beautiful, and elegantly
 “ appareled, to whom he said : Who art thou ?
 “ Wherefore dost thou weep ?

“ She answered :

“ I am *Lacshmi*, the Fortune of king *Sudrac*;
 “ under the shadow of whose arm I have long
 “ reposed : but am now forcèd to depart from
 “ him, and therefore weep. . By what means,
 “ said *Viravara*, can the goddess be again esta-
 “ blished here ? If thou, answered *Lacshmi*, will
 “ devote to me, the goddess of felicity, thy son
 “ *Saṭṭivare*, whose body has sixty marks of ex-
 “ cellence, I will again dwell a long time in this
 “ country.—So saying, she vanished.

“ *Viravara* then went to his own house, and
 “ waked his wife and son, whom he found sleep-
 “ ing. *Viravara* repeated to them the very
 “ words of *Lacshmi* ; which *Saṭṭivara* no sooner
 “ heard, than he said, with rapture : Glorious,
 “ indeed, am I become ! who am the instrument
 “ of saving the dominions of my prince ! What,
 “ O father, should occasion delay ? any day,
 “ surely, must be favourable for offering up my
 “ body in such a cause.

“ Since the poet says :

“ A good man would resign his wealth, and
“ even his life, for others : since death is inevi-
“ table, that death is surely best, which procures
“ most good to the virtuous.

“ Let this, added his mother, be the business
“ of our family : if it be not, how else can we
“ give an equivalent for the splendid salary
“ which the king allows us ?

“ Having said this, all of them hastened to the
“ goddess of prosperity ; to whom *Viravara*,
“ with pious adoration, said : Be favourable, O
“ goddess ! grant victory to the great king *Su-*
“ *drac*, and receive thy offered slave. So say-
“ ing, he struck off the head of his son :
“ and immediately thought thus within him-
“ self : I have now made a full return for the
“ king’s munificence, but, without my boy, my
“ own life is a fruitless burden. After this short
“ meditation, he stabbed himself : and his wife,
“ seeing him dead, and unable to survive her
“ husband and her son, put an end to her life,
“ with the same weapon.

“ All this *Sudrac* heard and saw with asto-
“ nishment, and said :

“ Ignoble men live and die like me ; but the
“ equal of that *Viravara* never existed, nor ever
“ will exist among men. Since my kingdom is
“ therefore deprived of him, it is of no more
“ use to me.

“ He then unsheathed his sword, and was
 “ preparing with pleasure to give himself a mor-
 “ tal wound, when the goddess *Lacshmi*, ap-
 “ pearing in a visible form, took the king by the
 “ hand, and said : My son, this act will be ab-
 “ surd ; thy realm shall not now be broken.
 “ *Sudrac*, falling prostrate, said : O goddess, I
 “ have no occasion for my realm, nor even for
 “ my life. If still thou hast any affection for
 “ me, let that hero *Viravara*, with his wife and
 “ son, be restored to life by my death ; let me
 “ go into that path which becomes me. I am
 “ abundantly satisfied, said *Lacshmi*, with thy
 “ fervent piety, and love for thy servant ; go,
 “ conquer, and let the hero, with his family,
 “ rise to life !

“ The king, having again prostrated himself
 “ before the goddess, returned to his palace,
 “ unseen by any mortal. *Viravara*, in the mean
 “ time, rose from the dead, with his wife and
 “ his child :—they went home, and he returned
 “ to his station before the royal gate.

“ The king then asked him, what he had
 “ found to be the cause of the lamentation. He
 “ answered : O king ! a girl was weeping, and
 “ when she saw me, she vanished : there was
 “ no other cause.

“ When the king heard this answer, he was
 “ highly pleased ; and said within himself : How

“ can this most virtuous man, *Viravara*, be re-
 “ warded ?

“ It is written :

“ A true hero speaks gently, boasts not of
 “ himself, is liberal, and no respecter of persons.

“ —A great man is benevolent.

“ How this whole transaction proves the
 “ greatness of *Viravara* !

“ In the morning the king assembled an illustrious council, and, relating the adventure,
 “ from the beginning to the end, conferred on
 “ *Viravara*, with great honour, the kingdom of
 “ *Cárnata*.

“ How then is a stranger to be censured ?
 “ But among strangers, it is true, are some of
 “ the highest, some of the lowest, and some of
 “ the middle, class.

“ *Chacravaca* then said : What sort of a coun-
 “ sellor is he, who gratifies the desire of his
 “ prince, when he orders what ought not to be
 “ done ? It is better that the mind of his master
 “ should be grieved, than that he should perish
 “ through improper conduct.

“ Hear, O king !

“ Let me attain what is acquired by virtue ;
 “ and not resemble the barber, who, through
 “ the delusion of a golden vessel, slew the beg-
 “ gar, and was slain himself.

“ How, asked the king, did that happen ?

“In the city of *Ayodhya*, said the minister,
“lived a soldier, named *Cbudamani*; who, giv-
“ing himself great pains in search of wealth,
“paid particular homage to the god adorned
“with a crescent: and having committed very
“few sins, had the felicity of seeing the deity in
“a dream; who said to him: Shave thyself this
“morning, and stand concealed behind the gate,
“with a club in thy hand, with which thou
“shalt put to death a beggar, who shall come
“into the court, and instantly the dead body
“shall be changed into a vessel full of gold;
“which infallibly shall make thee happy, as long
“as thou livest and spendest it freely. The sol-
“dier did as he was commanded, and gained the
“treasure; but the barber who had come to
“shave him, and saw what happened, thus rea-
“soned within himself: Oh! is that the mode
“of gaining gold? what then, cannot I too per-
“form? From that time, therefore, he stood
“early in the morning, from day to day, with
“a club in his hand, waiting for a beggar: and
“one morning, a poor man, who came to so-
“licit alms, was attacked and slain by him. The
“king’s officers however, seized him, and he
“suffered death for the murder. Thence I said:
“Let me possess what is gained by virtue, and
“so forth.

“How, said the king, can he be proved, by a

“multitude of words, to be any other than what
“he seems? Is any one a friend, without good
“reason? Why then should my confidence in
“him cease? let him now come, and in his
“station be of use to me. If *Chitraverna* be
“at this moment in the mountain of *Malaya*,
“what can be done?

“I have heard, said the minister, from the
“mouth of a spy, just arrived, that *Chitraverna*
“has disregarded the advice of his counsellor,
“the vulture: the indiscreet prince may, there-
“fore, be subdued.

“For ;

“He who thirsts for wealth ; he who aban-
“dons honesty ; he who rejects advice ; he
“who speaks falsely ; a negligent man ; a cow-
“ard ; a weak man ; all these, if enemies, have
“no reason to rejoice.

“As long, therefore, as he refrains from fur-
“rounding the gates of the fort, so long may
“the *farás*'s, and the other generals, be employed
“in destroying his forces in the river, the moun-
“tain, the castle, and the roads.

“Thence it is written :

“When an hostile army is fatigued by a long
“march, is impeded by a river, a mountain,
“or a forest, intimidated by a terrible fire, tor-
“mented with thirst, deficient in vigilance,
“weakened with hunger, afflicted with disease,

“ or pain, not well stationed, molested by
“ storms and showers, obstructed by dust, by
“ mud, and by water, an army in such situations
“ may easily be overpowered by an intelligent
“ king.

“ Again :

“ An army, O king! which is exhausted by
“ watching, through fear of a nightly assault,
“ and slumbers through the day, may at once
“ be subdued, as the eye is overcome by sleep.

“ Thy troops then, advancing against those
“ which he has detached, will destroy them by
“ day, and by night, as occasion serves.

“ This was accordingly done, and *Chitraverna*
“ seeing many of his leaders and officers fall
“ around him, thus, with extreme grief, ad-
“ dressed his minister *Duradarshan* :

“ O, my father! why do we stay longer
“ here? What disgrace has befallen me!

“ It is written :

“ When no progress is made in acquiring do-
“ minion, all will prove unsuccessful. Not to
“ advance, as certainly destroys prosperity, as
“ age impairs the most beautiful form.

“ Besides :

“ Good actions lead to success, as good me-
“ dicines to a cure; a healthy man is joyful, and
“ a diligent man attains the end of learning. So

“ a just man gains the reward of his virtue,
“ riches, and fame.

“ Be virtuous, just, benevolent, and affection-
“ ate, to all creatures that have life ; as water
“ naturally descends, thus wealth, and felicity,
“ naturally come to a good man.

“ O king ! said the vulture, a prince, though
“ unwise, reaches the summit of magnificence
“ by attending to one who encreases his know-
“ ledge, like a tree which flourishes by growing
“ near a river.

“ Farther :

“ The taste of wine ; the love of woman ;
“ excessive hunting ; gaming ; and borrowing of
“ money ; listening to false charges ; severity in
“ inflicting of punishments ; these are the causes
“ of a king's misery.

“ Yet more :

“ Wealth unjustly collected is not enjoyed by
“ him who indulges in boundless pleasures, but
“ has no resource in his inmost soul ; true
“ wealth resides with good morals, and with
“ valour.

“ Thou, perceiving the good condition of thy
“ army, and exulting in force alone, hast added
“ harshness of speech to thy neglect of my coun-
“ sels ; this fruit, therefore, of thy bad conduct,
“ is now actually gathered.

“ As the poet says:

“ What offences against morals are committed
“ by him who listens not to advice !

“ What man, who refuses to take medicines,
“ do not disorders torment ?

“ Whom doth not good fortune fill with
“ pride ?

“ Whom does not death at length overtake ?

“ Who is not plagued by wealth, and goods,
“ brought as a portion by his wife ?

“ Thus, therefore, I reasoned : This prince
“ has no understanding ; how he consumest he
“ dictates of sound instruction by the fire of his
“ own words !

“ For :

“ If a man has no knowledge of his own, of
“ what use is a book to him ? Of what service is
“ a mirror to a blind man ?

“ For this reason I remained speechless. The
“ king, joining his fore-feet in a submissive pos-
“ ture, said : Be it so ; it is all my fault : but
“ now advise, how, with this reinforcement of
“ my army, I shall return to the *Vindhya* moun-
“ tains. The vulture thought within himself :
“ We must have recourse to a stratagem ; and then
“ said, aloud : O king ! anger must ever be appeal-
“ ed towards the gods, a preceptor, cattle, kings,
“ priests, women, and children, towards cows,

" the old, and the sick : then, with a smile, he
 " added : Be not disheartened, O king ! be con-
 " fident.

" Hear :

" The wisdom of a *counsellor* is known on a
 " breach of peace ; of a *physician*, in the three
 " acute distempers : Who is not wise, that can
 " shew wisdom in such emergencies ?

" Besides :

" When fools begin a trifling act, they hesi-
 " tate ; but when the wise begin an arduous
 " enterprize, they are firm, and without he-
 " sitation.

" I, therefore, will conduct thee quickly hence
 " to the *Vindhya* mountains, attended with fame
 " and strength, having even destroyed by thy
 " force the castle of the enemy.

" How, said the king, can that be atchieved
 " with so inconsiderable an army ? Sir, answered
 " the vulture, it will all happen.

" He, therefore, who desires conquest, must
 " avoid procrastination, and hasten to attain
 " victory.

" This very day let a line be formed around
 " the fortress.

" While this was doing, a *baca* (or *paddy-*
 " *bird*), who had been sent as a spy, came to
 " king *Hiranyagarbha* ; whom he thus addressed :

“ O king, this *Chitraverna* is now, by the advice of his counsellor, the vulture, surrounding the gates of thy castle. The king, turning to his minister, said : O thou, all-knowing, what now must be done ?

“ The flamingo said :

“ By the strength of thy own mind, O king, make a distinction between good and evil ; distribute gold and dresses, as marks of thy favour, to such as deserve them :

“ Since it is written :

“ Fortune deserts not that lion-prince, who exacts twenty shells from the peasant, yet bestows thousands of weights of gold with a liberal hand.

“ Again :

“ On eight occasions, O king ! there cannot be too much liberality :

“ A solemn sacrifice, a royal marriage, in public distress, for the destruction of enemies, on a work which will raise reputation, on the society of friends, for the comfort of beloved wives, and for the relief of indigent relations.

“ Yet more :

“ A fool, through fear of bestowing too much, assuredly loses all : What wise man dispenses not his whole fortune through fear of a worse misfortune ?

“ How, said the king, can excessive prodigality be of use on the present occasion ? ”

“ It is written :

“ To escape danger, let a man preserve his wealth ; to secure his wealth, let him preserve his wife ; and by his wife and his wealth, let him even preserve himself.

“ How, said the minister, can a fortunate man be exposed to danger ? Sometimes, answered the king, Fortune forsakes her favourites. “ Even accumulated wealth is lost, replied the minister ; laying, therefore, aside this avaricious mood, encourage thy warriors with gifts and honours.

“ As it is written :

“ Soldiers contented with their stations, determined to perish or conquer when they are ennobled, and honoured, infallibly subdue the hostile forces.

“ Again :

“ Heroes, with good morals, pleased with their service, resolved to act, although there be only five hundred of them, slay an army of foes.

“ Yet more :

“ A prince who knows not how to make distinctions, who acts with severity, and frustrates good actions, is deserted by all honest men ;

“ how much more by others ? Even a wife de-
 “ ferts a husband, who only gratifieth his own
 “ hunger.

“ Since it is added :

“ Truth, valour, liberality, these are the prin-
 “ cipal virtues of kings ; void of these, a ruler
 “ of the world is sure to have a blemished cha-
 “ racter.

“ Good counsellors are also necessarily to be
 “ honoured.

“ Therefore it is written :

“ The hero, who, when he is engaged in
 “ any great undertaking, pardons offences, dis-
 “ perfes treasure, encreases fortunes, he is to be
 “ trusted, he is to be served with our hearts,
 “ and wealth !

“ Farther ;

“ When a low man, a woman, a child, or a
 “ fool, are the advisers of a king ; he is tossed by
 “ the winds of vice, and drowned in a sea of
 “ trouble !

“ Again :

“ The prince who conceals his joy, and his
 “ anger, who spends his revenue with conti-
 “ nual moderation, is never forsaken by his
 “ servants, and the earth bestows her wealth on
 “ him !

“ Such ministers as resolve to prosper, or

“ perish, with their sovereign, ought never to be
“ disgraced by him:

“ Since :

“ When a king, blind with pride, falls into
“ an ocean of perils, the wise exertions of an
“ affectionate minister take him by the hand,
“ and preserve him from drowning.

“ After this conversation *Meghaverna* entered
“ hastily, and having paid homage, thus addressed the king: Grant me, O king! the
“ honour of an interview; the enemy, who
“ wage this violent war, are in motion at the
“ castle gate; let me, therefore, by the order of
“ your majesty, sally forth, and shew my valour,
“ that I may return, in some degree, the obligations which you have conferred on me. No,
“ no, said the flamingo, if we are to sally forth,
“ it is needless to fortify the castle.

“ Therefore it is written :

“ Though a crocodile be dangerous as poison,
“ yet, if he leave the water, he becomes weak :
“ if a lion depart from the forest, he necessarily
“ becomes like a shakàl.

“ O king! go in person, and view the attack:

“ For:

“ Let a prince lead his army, and engage at
“ its head: even a dog lions it in sight of his
“ master.

“ Nevertheless, all the troops, by the king’s
 “ command, marched out of the castle, and a
 “ dreadful conflict ensued.

“ On the next morning *Cbitraverna* said to
 “ the vulture : Ha, father ! what thou hast pro-
 “ mised, must be performed.

“ Hear, O king ! said the vulture :

“ A general, who acts unseasonably, who is
 “ weak, indiscreet, ignorant of principles, cannot
 “ keep a secret, or fights without courage, is the
 “ ruin of a fortress.

“ To conquer by alliance with the enemy’s
 “ officers ; to continue a blockade obstinately ;
 “ to attack at night ; or to take a castle, and
 “ plunder it, by storm ; these are the four greatest
 “ acts in war.

“ Then, whispering in his ear, he added : Let
 “ us engage, therefore, here as valiantly as we
 “ are able.

“ Before the sun was risen, while a fierce
 “ battle was fought before each of the four castle-
 “ gates, *Meghaverna*, with the crows, his com-
 “ panions, set fire, in one day, to the whole for-
 “ tress, and cried out : The fort is taken ! it is
 “ taken ! When the generals, therefore, of *Hi-*
 “ *ranyagarbha*, and the other birds of the gar-
 “ rison, heard the clamour, and saw the castle
 “ in flames, they speedily entered the pool :

“ For ;

“ A good consultation ; a good preparation ;
 “ a good engagement ; and a good retreat ; let
 “ a wise officer do all this when occasion offers,
 “ without hesitation.

“ The gander, from his natural form and habit,
 “ moved slowly, accompanied by the farás ; and
 “ being surrounded by the cock, with the troops
 “ of *Chitraverna*, thus addressed his faithful
 “ general : O farás ! thou shalt not destroy thy-
 “ self through my fault ; thou mayest now de-
 “ part, enter the lake, and there, with the advice
 “ of *Servajnya*, my minister, place on the throne
 “ my son *Chudàretna*. Give not, O king ! said
 “ the farás, this improvident order : thou mayest
 “ yet be a great monarch, famed as long as
 “ the sun and moon shall endure. I was com-
 “ mander of the castle, and the enemy may enter
 “ it when the gates of it are stained with my
 “ blood :

“ Since it is written :

“ A master, patient, generous, abounding
 “ with good qualities, is to be served for his
 “ virtue.

“ True, said the king ; but it is added :

“ A servant, pure, honest, and faithful, is I
 “ know hard to be found. The farás then said :
 “ Hear, O king ! if, by leaving the field, we lose
 “ all fear of death, we may then prosperously
 “ seek another place ; but if death be inevitable,

“ why should our name be sullied to no good
 “ purpose ? ”

“ Again :

“ In this world, broken with the motion of
 “ waves, violently agitated, life should be vir-
 “ tuously sacrificed for the benefit of others.

“ Thou, O king ! must in all events be pre-
 “ served.

“ Since :

“ The king ; the minister ; the country ; the
 “ fortrefs ; the treasure ; the army ; and our
 “ friends ; these are, by nature, the bodies of a
 “ kingdom, and should continue an assemblage
 “ of precious things, long secured : among these,
 “ the chief is the king ; for nature, though
 “ abundant, cannot exist when her lord is gone.
 “ Though *Dhanwanteri* be the physician, what
 “ can he do when life is departed ?

“ Besides :

“ This mortal race of subjects are miserable,
 “ through the misery of the prince ; and by
 “ his rise they rise, like the lotus, visited by sun-
 “ beams.

“ The cock then came, and attacked the gan-
 “ der with his talons and beak ; but the sarás,
 “ in haste, covered his prince with his wings
 “ and body, till, when all the cocks at once as-
 “ sailing him, still securing the king who had

“ fallen, pushed him into the water, and slew,
 “ with his sharp bill, the general of the cocks;
 “ but fell himself, overpowered by a multitude
 “ of birds. *Chitraverna* then entered the
 “ castle, and seizing all the treasures hoarded
 “ in it, was congratulated as victor by the en-
 “ comiafts, and returned to his own camp.”

“ We admire,” said the young princes, “ the
 “ virtue of the farás who commanded the
 “ gander’s army, in preserving his lord at the
 “ expence of his own life :

“ Since :

“ Cows bring forth calves, all with bodies
 “ like themselves ; but few of them are bulls,
 “ with horned foreheads, and leaders of the
 “ herd.”

“ The noble farás,” said *Viṣṇuśarman*, “ by
 “ abandoning his mortal frame, ascended to the
 “ immortal gods, and was born again the son of
 “ a goddess, living happily above, for a time
 “ proportionate to his merit.

“ Thence it is written :

“ They who are valiant in battle, forsaking
 “ even life for the sake of their masters, and
 “ servants devoted to their lords, and intel-
 “ ligent in business, ascend indubitably to
 “ heaven.

“ Again :

“ When a foldier, who has shewn no timi-
“ dity, falls in battle, furrounded by foes, he
“ reaches the gods, who die no more.

“ May you, when you reign, fight not always
“ with elephants, with horsemen, and with in-
“ fantry! but may your enemies, overthrown
“ by the winds of wise counsels, be driven for
“ protection to the mountains!”

END OF BOOK THE THIRD.

BOOK THE FOURTH.

On Peace.

THE princes then addressed their instructor :
“ Thou hast given an account of war, now
“ let us hear something of peace.”—“ I will
“ speak,” said *Viṣṇufarman*, “ of peace ; since
“ it is your pleasure.

“ Attend ; the principal verse is this :

“ A great war continuing, and the armies of
“ both kings being exhausted, peace was quickly
“ concluded by the vulture and the chacra, who
“ met for that purpose.”

“ How,” said the princes, “ did that hap-
“ pen ?”

Viṣṇufarman proceeded with the fable.

“ The gander, thus preserved, said to his
“ council : Who set fire to my castle ? Was it
“ a stranger, or a subject of mine, inhabiting
“ the fort, and in league with mine enemies ?

“ O king, answered the chacra, that *Megha-*
“ *verna*, whom you made your friend without
“ reason, is now with the enemy ; at least he is

“ not to be found here; whence I conclude, that
“ the base work was his.

“ The king, after meditating a while, said :
“ Even so : this was my fault, or my bad for-
“ tune.

“ Whence it is said :

“ It is even the fault of destiny, not of his
“ counsellors : and whatever good he has before
“ done, is on this account destroyed.

“ This, too, is written, subjoined the coun-
“ fellor :

“ When a man has a bad star he accuses des-
“ tiny; but unwisely perceiveth not his own bad
“ actions.

“ Further :

“ He who follows not the advice of his be-
“ loved friends, falls like the foolish tortoise from
“ the pole by which he hangs.

“ How, said the king, was that ?

“ In *Magadbadesa*, or *South Behar*, answered
“ the chakra, is a pool, named *Phullo'tpala*, or
“ lotus-blossom ; where two geese dwelled, to-
“ gether with a tortoise, their friend. It hap-
“ pened once, that some fishers came thither, and
“ said: Why do we wait so long on the bank? In
“ the morning we will destroy all the fish, and
“ the tortoises. The tortoise hearing this, said,
“ with great fear, to the two geese: My friends,
“ I have heard the dreadful threats of the two

“ fishermen; what, therefore, can be done? Let
 “ it first be ascertained, answered they, that we
 “ are in danger, and then deliberate on the
 “ means of escaping. No, no, said the tortoise,
 “ what appears expedient must be done imme-
 “ diately:

“ As it is written :

“ The two fish, *Anagata-vidhatri* and *Praty-*
utpennamati, both prospered, while *Yadbha-*
wishya perished.

“ How, said the geese, did that happen ?

“ Once, answered the tortoise, three fisher-
 “ men, who had come to this very pool, were
 “ seen by the fish, one of whom, named *Anaga-*
tavidhatri, thus thought within himself: I
 “ must not stay here; but, disregarding the
 “ maxim, that, what will be, will be, let me sink
 “ to the bottom: he sunk accordingly. An-
 “ other fish, whose name was *Pratyutpennamati*,
 “ said: Whither must I go, since I have no cer-
 “ tain knowledge of futurity? I must act with
 “ resolution:

“ Since it is written :

“ He who is in danger, and finds away to
 “ escape, is truly wise.

“ That, said *Yadbhawishya*, which is impos-
 “ sible in nature cannot be done; that which
 “ is natural may naturally be performed; since
 “ this opinion destroys the venom of care,

“ why should we not take so salutary a medicine? ”

“ When *Pratyutpennamati*, therefore, was caught in the net, he sprang with all his force into the water, and disappeared ; while *Yadbhawishya* was taken and killed. Thence I repeated the verse concerning this fish: Let it, therefore, be contrived, that I may go to the bottom of some other lake.

“ How, said the geese, canst thou, who creep-
 “ est on the ground, go safely? Let me go, answered he, with you through the air. But
 “ how, replied the wild geese, can that be contrived? If you two, said the tortoise, hold a
 “ staff in your beaks, I will grasp the middle of
 “ it with mine ; and thus you will fly with me
 “ through the air. Let this be the contrivance,
 “ said the geese : but he who thinks of a measure, must also think of the evil which may
 “ ensue : see how the youngest of the foolish
 “ bacas were devoured by weasels.

“ How, said the tortoise, did that happen ?

“ In the north, said one of the wild geese, near
 “ the mountain, called *Gridhracatà*, or vulture-cliff, on the bank of the river called *Airāvati*,
 “ stands a vata-tree ; in the hollow of which lived
 “ a black serpent, who used to devour the young
 “ birds, that nested on the tree. An old baca,
 “ hearing the lamentations of the young birds,

“ thus addressed them : Have recourse to this
“ expedient : take some fish, and beginning, with
“ the hole of the weasel, or ichneumon, scatter
“ them one by one in a line, ’till you come to
“ the black serpent’s hole ; the ichneumon, eager
“ for food, will then come, and necessarily seeing
“ the snake, to whom they bear a natural en-
“ mity, will destroy him. This was done, and
“ the ichneumons tracing the fish to the cavity
“ of the tree in which the serpent dwelled, de-
“ voured him : soon after, a cry of the young
“ bacca’s was heard, and the ichneumons having
“ climbed up the tree, destroyed them all.

“ Therefore, I said : He who thinks of any
“ measure, must also think of the evil which
“ may ensue it.

“ If thou be taken, therefore, by us in the
“ manner proposed by thee, thou wilt be seen
“ by some of the human race, who will exclaim,
“ how wonderful ! and if, on hearing this, thou
“ attemptest to give an answer, thou wilt in-
“ evitably perish : by all means, therefore, re-
“ main here.

“ Am I, then, said the tortoise, a perfect idiot ?
“ how so ! I will say nothing ; have I no regard
“ for myself ?

“ The wild geese finding him obstinate, raised
“ him on a pole in the air ; and the herds-
“ men, perceiving a tortoise in so strange a situa-

" tion, ran halloing and exclaiming: When he
 " falls we will dress him, and feast on him!
 " Another said: We will carry him hence alive!
 " The tortoise, hearing these ill-natured speeches,
 " was so provoked, that he forgot his former
 " resolution, and said, in a passion: Eat ashes,
 " you young cow-keepers! No sooner had he
 " opened his beak, than he fell, and was killed
 " by them. Therefore, I said: He who follows
 " not the advice of his faithful friends, falls like
 " the foolish tortoise.

" Soon after a *baca*, who had been sent as a
 " scout, came and said: O king! I had before
 " given my advice, that the castle should be eva-
 " cuated; this is the fruit of neglecting it:—
 " the fortress was burnt by that villain *Megha-*
 " *verna*, who was employed for that purpose,
 " by the enemy's prime minister the vulture.

" Oh! interrupted the king, with a deep sigh,
 " he who confides in a foe, who honours or
 " benefits him, resembles a man who sleeps on
 " the top of a tree, and when he falls, is re-
 " proved by all.

" The *baca* continued: When *Meghaverna*,
 " O king! had burnt the fortress, he went to
 " the camp of *Chitraverna*, who was extremely
 " gracious to him, and said: *Meghaverna* shall
 " be appointed raja of *Carpuradwipa*:

" Since it is written:

“ When a servant has acted well, his good
 “ work ought not to perish ; but he should be
 “ made happy by rewards, by affection, by kind
 “ words, and by kind looks.

“ Your majesty hears, said the chakra, what
 “ the spy says. What followed ? said the king.
 “ Sir, answered the baca, the vulture then said :
 “ O King ! that would, on every account, be
 “ improper ; how can he, on whom dominion
 “ is conferred, be reduced if he should be un-
 “ grateful ? excessive favours, to low persons,
 “ are like water on sand :—an ignoble person,
 “ O king ! ought never to be placed in the
 “ station of the great.

“ Since it is written :

“ A mean person, raised to a high degree,
 “ seeks the ruin of his lord : as the mouse, hav-
 “ ing attained the form and force of a tiger,
 “ went to kill the saint.

“ How, said *Chitraverna*, did that happen ?

“ There is, answered *Duradersin*, in the fa-
 “ cred grove of the divine philosopher *Gautama*,
 “ a saint, named *Mahatapas*, eminently pious ;
 “ who seeing a young mouse fall near his dwell-
 “ ing, from the bill of a crow, benevolently took
 “ him up, and fed him with grains of rice.
 “ One day, when the mouse was preparing to
 “ eat, a cat appeared, and the kind saint, by the
 “ power of his devotion, changed the mouse.

“ into a cat. : This new animal was, soon after-
 “ words, terrified by a dog, and was made one of
 “ the same species. At length, being in dread of a
 “ tiger, he became a tiger, through the prayers of
 “ the faint; who then perceived the difference be-
 “ tween a tiger and a rat. All the people said :
 “ See how the piety of the faint has changed yon
 “ rat into a tiger ! Then the ungrateful beast
 “ thought within himself : As long as the faint lives,
 “ this defamatory discourse will be held concern-
 “ ing my form : with this thought, he ran to-
 “ wards his benefactor and attempted to kill him,
 “ but was changed, by a short prayer of the
 “ heaven-eyed sage, into his natural shape.
 “ Thence, I said : A mean person, raised to a
 “ high degree, seeks the ruin of his lord !

“ Yet more :

“ This promotion, O king ! should not easily
 “ be made : immoderate ambition is ever pre-
 “ judicial.

“ Hear the poet :

“ A *baca*, who was eagerly devouring fish,
 “ the largest, and the least, and those of a mid-
 “ dling size, was herself caught and killed by
 “ a crab.

“ How, said *Chitraverna*, happened that ?

“ The vulture answered : In the country of
 “ *Malavi*, is a pool called *Pedmagarbha*; or
 “ *Lotus-bearing* ; where an old *baca* stood la-

“menting his want of strength ; and was seen,
 “from a distance, by a crab, who said : Why
 “dost thou stand forrowing in the pool without
 “food ? Fish, answered he, is my sustenance ;
 “the pool is now almost dry, and the fish will
 “be killed by the fishermen ;—this resolution I
 “heard from all the fishers on one side of the
 “town : so that it is decreed, that for want of
 “food I must inevitably perish ;—this thought,
 “even now, takes away my appetite. When
 “the crab heard this, all the fish thus thought :
 “Is the baca become our benefactor on this oc-
 “casion ? he then must be consulted how we
 “are to act.

“ Since it is written :

“ Let an union be formed with the foe,” who
 “ benefits, not with a friend who injures thee :
 “ a view must be duly made of benefits and
 “ injuries.

“ They then said : O baca ! what means are
 “ there of safety ? None more certain, answered
 “ he, than sinking to the bottom of another
 “ stream, whither I will carry you. They said :
 “ Be it so. Now the cruel bird, taking
 “ them up, devoured them one by one. The
 “ crab seeing the pool without fish, said to the
 “ baca : Take me too. And the bird, eager to
 “ taste the delicate flesh of the crab, took him
 “ up, with great marks of respect, but flew

“ down with him to the ground, in order to
“ feast on him. The crab, seeing the ground
“ covered with the bones of the fish, thus
“ thought :

“ This base baca, no doubt, has devoured them
“ all. Alas ! I am killed ! O me, unfortunate !
“ Be it so : then let me act according to cir-
“ cumstances :

“ Since :

“ We should only fear, when danger is dis-
“ tant : when it is present, we should fight like
“ heroes !

“ Again :

“ When a hero, fortunate in combat, sees no-
“ thing left that is dear to him ; then, if he be
“ wise, he perishes together with his foe.

“ Yet more :

“ When, without fighting, death is inevi-
“ table ; and with fighting, life is doubtful ; that,
“ say the wise, is the only moment for battle.

“ With this resolution, the crab, as soon as
“ the greedy bird extended his beak, for the
“ purpose of destroying him, turned round, and,
“ with his strong claws, tore the baca's throat
“ so, that he was killed. Thence, I said : The
“ baca was destroyed by feasting on fish too
“ greedily.

“ *Chitraverna* replied : Now hear ! my coun-
“ sellor, listen ! This is my object : When

“ *Meghaverna* shall be viceroy of *Carpuradwipa*,
 “ whatever precious things the country: produces, those he will send to us; and we, in
 “ eager expectation of them, will remain in
 “ the *Vindhya* mountain. *Duradursin* rejoined,
 “ with a smile: O king! he who delights him-
 “ self with the thought of what he does not
 “ possess, will be like the brahmen who broke
 “ his pot.

“ How did that happen? said the king.

“ On the bank of the river *Apunarbbhará* (or
 “ giving exemption from any future birth) to
 “ the north of the city *Dévácotara*, lived a
 “ Brahmen, whose name is *Dévasarman*. He, at
 “ the beginning of the month, when the sun
 “ enters the ram, received from a pious man, a
 “ little pot full of wheat bread, which he took
 “ with him to a potter’s house, in part of which
 “ he resided. Before he went to rest, he thus
 “ said within himself: If I sell this pot, I shall
 “ receive ten cowries, with which I shall buy
 “ larger pots, and then larger, till my wealth
 “ will increase, and I become a seller of areca-
 “ nut and cloth: when I am worth a lac of
 “ rupees, I will marry four wives; to the young-
 “ est and handsomest of whom I shall attach
 “ myself, in preference to the rest. This will
 “ excite the jealousy of her companions, who will
 “ begin to quarrel with her; but I, inflamed with

“ wrath, shall strike them with a stick, thus : so
 “ saying, he threw his stick, and broke his pot,
 “ together with other vessels : the noise of which
 “ alarmed the potter ; who, entering the room,
 “ and seeing the mischief done, turned the dis-
 “ appointed Brahmen out of his house. Thence,
 “ I said : He who delights, &c. &c.

“ The king then spoke thus to the vulture, in
 “ private : O my father ! advise what is now to
 “ be done. The vulture said : The ministers of
 “ a king are blamed, when he goes astray, like
 “ the drivers of a mad elephant !

“ Hear, O king !

“ Was the enemies castle destroyed by my
 “ contrivance, or by thy strength ? By thy stra-
 “ tagem, answered the king. My order, said the
 “ vulture, was executed.

“ Let us now, therefore, return to our own
 “ country ; lest when the rainy season shall be-
 “ gin, he should attack us again with equal
 “ force ; at a time when our retreat will be diffi-
 “ cult. Now, therefore, for the sake of our
 “ happiness and ease, let us make peace and re-
 “ tire. That the castle is destroyed, and fame
 “ acquired, is an advantage procured by me.

“ Since :

“ He who offers his virtuous services, and
 “ without regarding what is pleasing or unpleas-
 “ ing to his lord, speaks disagreeable truths, is a
 “ benefactor to his prince.

“ Besides :

“ Let a king seek peace for the love of religion; in war, success is doubtful; but in making peace, let no man doubt. So said *Vribaspati*.

“ Again :

“ What wise man, if he stand agitated by doubt in uncertain war, can preserve his friend, his forces, his kingdom, his own life, or his fame ?

“ Why, said the king, was not this advice given before ? In what respect, said the minister, was not my opinion completely known to thee ? This war was not begun by my advice. For the king *Hiranyagarbha* is of a peaceful, not a warlike disposition.

“ Thus the poet says :

“ A true-speaking man, a virtuous man, a just man, a vicious man, he who has many brothers, and he who has obtained victory in many wars; with these seven, peace should be made.

“ 1. He who keeps truth inviolate, will not alter his nature after a peace, even if he lose his life.

“ 2. A good man most assuredly will not become bad.

“ 3. For a just man all the world fight. A just prince prevents calamity by love of his subjects, and of virtue.

“ 4. Peace should be made even with a bad
 “ man, when ruin is impending; not for the
 “ sake of his protection, but from consideration
 “ of the time.

“ 5. As dust, when intermixed with thorns,
 “ cannot be trampled on, so a king, who has
 “ many brethren, cannot be subdued.

“ 6. It is not adviseable to fight with a hero :
 “ even a cloud cannot go in opposition to the
 “ wind.

“ 7. Neither the enmity nor the friendship
 “ of those two princes, whose wealth, and
 “ whose forces are equal, can be very great, or
 “ very little.

“ 8. Like the son of *Jamadagni*, every king,
 “ who in all places, and at all times, obtains
 “ victory in battle, enjoys glory.

“ 9. He who makes peace with a prince who
 “ has been victorious in many wars, assuredly
 “ overcomes his own enemies. This king, there-
 “ fore, who has been often a conqueror, is he,
 “ with whom peace ought to be made.

“ When the *Chakra* had heard this conversa-
 “ tion repeated by the spy, he said : Now we
 “ know the whole, go a second time, and return
 “ when you have learnt all that has been done.
 “ I go, Sir, said the *baca*, and when I have in-
 “ formed myself, will speedily return. *Hiranya-*
 “ *garbha* then said to his minister : I am de-
 “ sirous of knowing from thee, with what sorts

“ of princes peace ought to be concluded. The
“ *Chacra* spoke thus : O king ! I will enu-
“ merate them ;

“ Hear the poet :

“ A boy, an old man, one long sick, an out-
“ cast, a coward, a cause of terror, a covetous
“ man, and one not covetous, an ill-natured
“ man, and one who abounds in sensual gratifica-
“ tions, he who has many schemes and different
“ counsels, a contemner of the gods and of
“ priests, one who denies providence (or fate),
“ and one who relies wholly on it, one who
“ gains a little by beggars, and one who has a mi-
“ serable army, one who is in a foreign country,
“ one who has many foes, and he who takes not
“ the right time for action, and he who is void of
“ truth and justice :

“ With these twenty persons, let not a pru-
“ dent king make peace, or only with a view
“ to their destruction ; for these, in a short time,
“ are sure to fall under the power of their
“ enemy :

“ Since :

“ Men seek not to war with a boy, on ac-
“ count of his weakness ; nor with an old man,
“ or invalid, through want of power in them to
“ transact business.

“ An outcast is deprived of happiness ; even
“ they of his own family seek to destroy him
“ for their own credit. A coward, through

“ aversion from war, naturally flees away ; and
 “ in battle, even a hero is mixed in flight with
 “ cowards. The subjects of a miser will not
 “ fight, because they share not his riches ; and
 “ those of him who is not covetous, fight only
 “ through gifts. An ill-natured man is deserted
 “ in battle by better natures ; and the sensualist
 “ who abounds in pleasure is overcome by it.
 “ He who has many projects of his own, is a
 “ foe to good counsellors. A contemner of the
 “ gods, and priests, as well as the opposer of pro-
 “ vidence, is constantly tormented with grief by
 “ the force of his own impiety. Providence is
 “ certainly the giver of wealth, and of poverty ;
 “ let a man, therefore, meditate first of all on
 “ providence ; but not so as to prevent his own
 “ exertions.

“ A miserable beggar is self-tormented ; and he
 “ who has a bad army, has no power to fight.
 “ A foreign invader is soon overpowered, even
 “ by a weak foe.

“ As the shark, monster of the lake, though
 “ small, seizes the king of elephants, he who
 “ trembles among a multitude of foes (like a
 “ pigeon among eagles), in whatsoever path he
 “ treads, is assuredly destroyed, even by him
 “ with whom he travels in the road.

“ He who engages unseasonably is overcome
 “ by him who fights at a proper time ; as the

“ crow was reduced to weakness by the owl,
“ who attacked him by night: never make
“ peace with a man void of truth and justice,
“ who, let his treaty be ever so sacred, will soon
“ be led by his improbity to a violation of it.

“ I will repeat yet more :

“ There are six qualities ; peace, war, halt-
“ ing, moving, asking quarter, and duplicity :
“ five bodies of counsel ; on the promotion of
“ a work actually begun, on the distinction of
“ men, things, riches, place, and time : four
“ remedies ; equanimity, punishment, alliance,
“ gifts : three powers, the power of the council,
“ the power of the army, and the power of the
“ sovereign : by considering all which, they who
“ desire conquest become great.

“ Since :

“ That fortune which cannot be purchased,
“ even at the price of life, voluntarily seeks
“ (though changeable by nature) the palace of
“ kings, who understand good morals.

“ It is therefore said :

“ He who always enjoys his wealth equally,
“ who has, in parts, concealed spies, and coun-
“ sels perfectly secret, who says nothing unkind
“ to any living creature, rules the earth for an
“ infinity of ages.

“ But, O king ! if peace should be proposed
“ by the great counsellor, the vulture ; yet,

“ since it will proceed from the arrogance of
 “ conquest lately obtained, it is not to be ac-
 “ cepted.

“ This must be done : The *farás*, named *Ma-*
 “ *babala*, who reigns in *Sinbaladwipa*, is our
 “ friend ; let his resentment henceforth be raised
 “ against *Jambudwipa*.

“ Since the poet says :

“ Preserving his secret unrevealed, and his
 “ forces well united, let a hero march and an-
 “ noy his enemy ; for hot iron may form an
 “ union with hot iron ; so he, by equal fierce-
 “ ness, at a time when his foe is fierce, may
 “ conclude a firm peace.

“ The king, having said, Be it so, sent a *bacha*,
 “ named *Vichetti*, to *Sinbaladwipa* with a letter,
 “ well conceived. At this time returned the spy,
 “ who had before been sent, and said to *Hiranya-*
 “ *garbha* : Hear, O king ! what was the dis-
 “ course in the counsel of thy foes :—The vul-
 “ ture said : *Meghaverna*, who remained there
 “ so long, well knows whether king *Hiranya-*
 “ *garbha* have a pacifick disposition, or not,
 “ The crow, being then asked by king *Chitra-*
 “ *verna*, what sort of a prince *Hiranyagarbha*
 “ was, and what was the character of his mi-
 “ nister the *Chakra*, thus answered : O king !
 “ *Hiranyagarbha* speaks the truth as faithfully

“ as *Yuddishtira* ; and a minister equal to the
 “ *Chakra* is no where to be seen. If it be so,
 “ said the king, how could such a phoenix be
 “ deceived by thee ? Sir, said *Meghaverna*,
 “ what skill is required to beguile those inspired
 “ with confidence ? What manhood is there in
 “ killing a child, who climbs into the lap, and
 “ sleeps there ?

“ Hear, O king ! at first sight I was detected
 “ by the minister ; but the king, who has great
 “ benignity, and confident hopes, was deceived
 “ by me.

“ Thence it is said :

“ He who thinks a knave as honest as him-
 “ self, is deceived by him, like the Brahmen who
 “ was ruined.

“ How, said the king, did that happen ?

“ In the grove of *Gautama*, answered *Megha-*
 “ *verna*, lived a Brahmen, named *Praśutaya-*
 “ *jajnya*, or going-to-sacrifice ; who, having
 “ bought a goat in another village, and carry-
 “ ing it home on his shoulder, was seen by three
 “ rogues, who said to one another : If, by some
 “ contrivance, that goat can be taken from him,
 “ it will be great pleasure to us ; with this view
 “ they severally sat down in the road under
 “ three trees, at some distance from each other,
 “ by which the Brahmen was to pass. One of

“ the scoundrels called out, as he was going by :
 “ O Brahmen ! why dost thou carry that dog on
 “ thy shoulder ?

“ It is not a dog, answered the Brahmen ; it
 “ is a goat for a sacrifice. Then, at the distance
 “ of a cróí, the second knave put the same
 “ question to him ; which, when the Brahmen
 “ heard, he threw the goat down on the ground,
 “ and looking at it again and again, placed it a
 “ second time on his shoulder, and walking on
 “ with a mind waving like a fwing :

“ For it is said :

“ The minds, even of the virtuous, are agi-
 “ tated by the words of the base ; as *Cbitraçarna*,
 “ confiding in the three villains, miserably pe-
 “ rished.

“ How was that ? said the king.

“ A lion, called *Madòtcata*, answered *Megha-*
 “ *verna*, reigned in part of a certain forest, hav-
 “ ing three ministers, a crow, a tiger, and a sha-
 “ kàl ; these three going together through the
 “ wood, saw a camel, to whom they said : Who
 “ art thou ? whence dost thou come ? He gave
 “ them a full account of his condition, and was
 “ conducted by them to the lion ; who bad him
 “ fear nothing, and gave him the title of *Cbi-*
 “ *tracarna*, or wonderful-ears, and kept him in
 “ his service. One day the lion being sick, by
 “ reason of the late rains, the shakàl, and the

“ rest, had procured no food, and they said to
 “ one another: It is resolved, that our master
 “ must kill the camel, what have we to do with
 “ that thorn-eater? How, said the tiger, can
 “ this be, since our lord has given him his word,
 “ that he shall be protected? Where our prince
 “ is hungry, said the crow, he will not scruple
 “ to commit a crime:

“ For:

“ A woman, tormented with hunger, forsakes
 “ her own son; and a serpent, through the
 “ same torment, devours her own eggs: what
 “ crime will not an hungry animal commit?
 “ Even men, through hunger, become inhuman!

“ With these ideas they all approached the
 “ lion, who asked if they had provided his
 “ food. We have used extreme diligence, sir,
 “ said the crow, but have found no prey. How
 “ then, said the lion, shall my life be supported?
 “ Without food, said the crow, all of us must
 “ perish! Is any, then, to be had? said the lion.
 “ The crow whispered in his ear, *Chitracarna*.
 “ On hearing which, the lion stroked his ears,
 “ and then struck the ground, saying: How is
 “ that practicable, when I have given my word
 “ to protect him?

“ It is written:

“ No such fruit is gathered, say the wise, from
 “ giving cattle, land, or food; no, not even from

“ giving our own lives, as from giving protection to the helpless.

“ Besides :

“ The sacrifice of a horse, with all the magnificence that could be wished, ensures not so great reward as the preservation of a suppliant who seeks protection.

“ He is not, said the crow, to be slain by our sovereign ; but we will contrive, that he shall give up his own body to be eat by thee. When the lion heard this, he remained silent. Then the crow, at a proper time, assembled all the courtiers, and went with them to the lion, saying to him : O king ! no food is provided, our sovereign is dying with hunger ; let him eat my flesh.

“ Since :

“ A minister, however opulent, cannot live if he be deserted by his lord. When life is departing, what can a physician do, even if he be *Dhanwantari* himself ? All ministers have their lord for their root ; and while trees have roots, men gather fruits, by taking care of them.

“ My good friend, said the lion, it were better for me to resign my life, than to do such an act.

“ The shakàl made the same offer, and the lion said : By no means. Then the tiger said : Let my lord feed on my body. That, said the lion, can never be done, The camel then,

“ having gained confidence, offered in like manner to make a present of his life ; and he had no sooner uttered the words, than the tiger tore open his belly, and the rest devoured him.

“ Thence, I say : The mind even of the virtuous is shaken, &c.

“ But to proceed. The Brahmen hearing the same question from the third villain, was persuaded that the goat was really a dog, and taking it from his back, threw it down, and having washed himself, returned to his home ; while the three scoundrels took the goat to their own house, and feasted on it. Therefore, I said : He who thinks a knave as honest as himself, and so forth.

“ O *Meghaverma* ! said the king, how couldst thou remain so long in the midst of enemies ? And how didst thou recommend thyself ? Sir, answered the crow, what cannot he perform, who desires eagerly to accomplish his master’s business, or his own necessary affairs ?

“ Since it is written :

“ What burnèd wood, O king ! doth not the people bear on their heads ? As the current of the river, by gradual washing, cuts away the roots of trees.

“ It is therefore said : .

“ Let a wise man, who has engaged in an en-

“terprize, carry even his enemy on his shoul-
 “der; like the snake who devoured the frog.

“The king asked, how that happened; and
 “*Meghaverna* thus answered:

“In the territory of *Magadha*, in an unculti-
 “vated garden, lived a snake called *Mandavi-*
 “*serpa*, who, through extreme old age, could
 “not, even with great labour, gain his food,
 “and fell down on the border of a pond; where
 “a frog saw him from a distance, and said:
 “Why dost thou lament thus for want of food?
 “The serpent, in a desponding mood, said: My
 “good friend, why dost thou enquire into the
 “condition of a malignant animal like me?
 “Upon this, the frog, highly pleased, said: At
 “least, answer me.

“There was, answered he, in *Brahmapur*, a
 “youth, named *Súfila*, twenty years old, the
 “son of a Brahmen, named *Caundilya*: this
 “young man was accomplished with every vir-
 “tue, but through his evil destiny was bitten
 “by my venomous tooth. When *Caundilya*
 “saw his son dead, he fainted through grief,
 “and falling on the ground, lay greatly agi-
 “tated: soon after his kinsmen, inhabitants of
 “*Brahmapur*, assembled, and sat down by him.

“As it is written:

“He who adheres in pleasure, and in

“ misery, in misfortune, and in the conflict
 “ of enemies, in the king’s gate, and in the ce-
 “ metery, is truly a kinsman.

“ Then a holy man, named *Capila*, said:
 “ Thou art a fool, *Caundilya* : dost thou lament
 “ for this?

“ Hear :

“ First, the nurse lays the new born child in
 “ her lap (there is no stability) : and then the
 “ mother. What use is there in sorrow ?

“ 2. Whither are the lords of the world gone,
 “ with their armies, their valour, and their
 “ equipage ? The earth itself remains to this
 “ day a witness of their separation from it.

“ 3. The body receives with it the principles
 “ of destruction ; wealth is the cause of dangers ;
 “ they who arrive, must certainly return ; every
 “ thing is by nature unstable.

“ 4. This body lasts but a moment ; it pe-
 “ rishes ; it is seen no more ; as a pot of unbaked
 “ clay is broken standing in water.

“ 5. Youth, beauty, life, collected wealth,
 “ dominion, the society of friends, are all un-
 “ certain ; in this the wise are not deceived.

“ 6. As wood meets wood in the great ocean,
 “ and after the meeting is separated, such is the
 “ meeting of animated beings.

“ 7. The body is composed of five things,

“ and hastens to death, the dissolution of five
 “ things ; so it obtains (what wonder) its proper
 “ receptacle.

“ 8. All beings, O son of *Bharet*, were in-
 “ visible in their primary state ; became in their
 “ middle state, visible ; and by death are made
 “ invisible again ; what wonder !

“ 9. As long as a living creature holds his
 “ kinsmen dear to his soul, so long the iron
 “ dibbles of affliction are stricken on his bosom.

“ 10. The company of any being with an-
 “ other is not permanent ; since his own body
 “ lasts not, what has he to do with other beings
 “ all different in quality ?

“ 11. Society itself implies, no doubt, the
 “ existence of separation ; like the succession of
 “ birth, and death, which cannot be doubted.

“ 12. In the very instant of enjoying the so-
 “ ciety of friends, it is improper to dress food,
 “ which cannot be administered, with safety, in
 “ such a distemper.

“ 13. Night and day, seizing the lives of mor-
 “ tals, pass on continually, like the current of
 “ a stream, and return no more.

“ 14. The society of the good in this world
 “ is like the pleasure of eating delicate food ; it
 “ is closely connected with the pain of sena-
 “ ration.

“ 15. Thence it is, that the virtuous never seek

“ a close connection with the virtuous ; because,
 “ when the root of the mind is torn asunder,
 “ there is no remedy.

“ 16. Good actions have been performed by
 “ *Sagar*, and other kings ; but good as the ac-
 “ tions were, they have been destroyed.

“ 17. By meditating and meditating on the
 “ severe death of an excellent man, like a
 “ leathern bandage, moistened by the rains, we
 “ see that all our cares are of no avail.

“ 18. From the first night, in which men of
 “ valour and virtue take their station in the
 “ womb, from that very instant in a continued
 “ series, from day to day, they approach the
 “ mansion of death.

“ In the opinion, therefore, of those who un-
 “ derstand this world, excess of grief proceeds
 “ from excess of ignorance.

“ Observe :

“ If ignorance be not the cause, but bare sepa-
 “ ration, in what respect can it cease.

“ Reflect, therefore, here below, on the first
 “ principle ; and dismiss all sorrow for worldly
 “ affairs :

“ Since :

“ When sons uselessly born, and uselessly fall-
 “ ing, rend our bosoms, and cause excess in af-
 “ fliction, the sovereign remedy is not to think
 “ of them.

¶ *Caundilya* received a ray of divine knowledge from the speech of *Capila*, whom he thus addressed :

“ Holy man, by thy favour my sorrow is diminished; but my impure breast, being washed in the nectarous streams of thy pure counsel, from the bright beams of the lunar circle of thy mouth, is still a little tossed by the waves of sorrow : impart, therefore, a remedy for its internal wound. .

“ *Capila* said :

“ When a father, a son, or a friend, is overcome by death, they who know how to assuage the pain of their bowels by abstinence, are, nevertheless, tormented with grief : but the removal of the wife from this base world, which never ultimately affords pleasure, should strengthen devotion, and multiply the delights of holiness.

“ *Caundilya*, hearing this, rose up, and said :

“ What, then, have I to do with the infernal habitation of my vain house ? I go instantly to the desert.

“ *Capila* rejoined :

“ 1. He, whose hands, feet, and mind, are completely subdued; who has knowledge, piety, and reputation, gathers the fruit of a pilgrimage: . . .

“ 2. Even in a forest, where men are inflamed

“ with passion, crimes prevail; and in a private
 “ mansion, where the five members are sub-
 “ dued, piety dwells: the house of a man em-
 “ ployed in virtuous actions, and free from pas-
 “ sions, is a desert of devotion.

“ 3. Let even a wretched man practise virtue,
 “ wherever he enjoys one of the three or four
 “ religious degrees; let him be even-minded
 “ with all created beings, and that disposition
 “ will be the source of virtue.

“ Thus, too, it is said :

“ 1. They, whose food is only to sustain life,
 “ whose voice is only to speak truth, pass with
 “ ease through great difficulties.

“ 2. Thyself art a river; the quay of which
 “ is the virtue of subduing thy appetites; the
 “ waters, truth; the bank, good morals; the
 “ waves, general benevolence. Here wash thy
 “ lips, O son of *Pandu*! for the interior soul is
 “ not purified by water !

“ Hear, also, what is added :

“ Great is the joy of him who leaves this
 “ base world; abounding in the pains of birth,
 “ death, old age, and disease ! Grief exists; not
 “ true joy: let this be considered. The cure
 “ of an afflicted mind, is truly named joy.

“ It is so, said *Caundilya*, it is so.

“ Then, continued the serpent, I was cursed
 “ by that sorrowful Brahmen, in these words :

“ From this day thou shalt be the bearer of
“ frogs !

“ After which, *Capila* said again : Hear :

“ Connection with the world should be
“ avoided by every soul : but if it cannot be
“ avoided, let it be formed with the virtuous ;
“ for such a connection will remedy the evil.

“ Again :

“ When divine knowledge, unattended with
“ the qualities of action, dwells in the mind ;
“ then is the Great One attained, and the soul
“ is absorbed in him.

“ Again :

“ Remembering continually, that God, who
“ wears a diadem, ear-rings, bracelets, and a gar-
“ land of blue lotus flowers, and assuaging thy
“ pain, as with cool water from the river's bed,
“ in the heats of summer ; approach the Great
“ One, and enjoy the delight of thy soul.

“ Piety, devotion, content, and the other vir-
“ tues, must be nourished like children.

“ On hearing this, *Caundilya* was relieved
“ from the fire of grief, by the nectar of sage
“ counsel ; and, as the holy ordinance directs,
“ took up the staff of a *Vairagia* : whilst I,
“ through a Brahmen's execration, remain here
“ as the bearer of frogs.

“ The frog, who heard this narration, went
“ and repeated the whole to the prince of his

“ diminutive race ; who went and mounted the
 “ serpent’s back ; and he, having received, won-
 “ derfully moved his concealed feet. Another
 “ day, when the prince of frogs perceived that
 “ his bearer could hardly move, he said : Why
 “ dost thou run so ill to-day ? O king ! said the
 “ snake, I am weak through want of food. By
 “ my order, said the monarch, go and feed on
 “ my subjects. After this, the serpent feasted
 “ every day, without fear, on delicate frogs ;
 “ and at length, seeing none of the race remain-
 “ ing in the pool, devoured the king himself.
 “ Thence, I say : Let a wise man carry even a
 “ frog on his shoulder, &c. &c.

“ Apply now, said *Meghaverma*, the moral of
 “ this ancient story.

“ King *Hiranyagarbha* must be appeased ; let
 “ peace be concluded : this is my opinion. What
 “ a judgment is yours, said the king ; is not that
 “ gander conquered by us ? If then he live un-
 “ der my command, let him live ; if not, war
 “ must reduce him.

“ After this consultation, a parrot arrived from
 “ *Jambudwipa*, with intelligence, that the faràs,
 “ who reigned over *Senhaladwipa*, was advancing
 “ to the isle of *Iambu*, and claiming the so-
 “ vereignty of it. *Chitraverna* exclaimed, with
 “ agitation : What ! What ! The parrot repeated
 “ the news just before mentioned ; and the vul-

“ tūre said, within himself: O excellent minister!
 “ excellent ! Let him march, said the king, in
 “ a rage, I will march too, and pluck him up by
 “ the roots !

“ Oh ! said the minister, smiling, let not an
 “ idle noise be made, like that of a wintry
 “ cloud : a great prince takes care not to make
 “ known the force or weakness of a stranger.

“ Besides :

“ Let not a prince assemble together a num-
 “ ber of destroyers: even a proud serpent has
 “ been destroyed by a multitude of little insects.
 “ O king ! why should thou go without having
 “ concluded a peace ? If I march, the *Chakra*
 “ will assail my rear.

“ Yet farther :

“ He who knows not the first principle, and
 “ first cause ; who is, besides, in subjection to
 “ wrath ; is tormented like a fool : as the Brah-
 “ men was who killed the ichneumon.

“ How, said the peacock, happened that ?

“ There is, answered *Duradursin*, in the city
 “ of *Ujjayani*, a Brahmen named *Madava*, who
 “ had a wife, who having stationed him to
 “ watch their only daughter, an infant, went to
 “ bathe herself, in adoration of *Shashti* (*Lucina*) ;
 “ soon after the raja sent for the Brahmen, to
 “ perform the ceremonies of the *Pārvanā*
 “ *Sbraddhā* (or rites) to all his ancestors ; and

“ he, spying another Brahmen, thus thought,
 “ on account of his poverty, within his mind :
 “ If I go not speedily, some other, having heard
 “ of this, will procure the *Sbraddha*.

“ As it is said :

“ If we take not soon, give not soon, perform
 “ not soon. time gives the benefit of it to another.

“ What must be done ? Yet there is no other
 “ person at home to take care of the child.
 “ What then can I do ? Why should I not de-
 “ part, having committed the care of my child
 “ to the ichneumon, whom I have so long che-
 “ rished, and who is not distinguished from my
 “ own offspring ? Having done so, he departed.
 “ Soon after which, the ichneumon seeing a black
 “ serpent near the child, killed him, and cut him
 “ in pieces ; and then seeing the Brahmen re-
 “ turning, went hastily, his mouth and paws
 “ being smeared with blood, and fell at the feet
 “ of his master ; who, seeing him in that condi-
 “ tion, and saying to himself : He has devoured
 “ my child ! stamped on him, and killed him.
 “ Afterwards, going into his house, he saw his
 “ child asleep, and the dead snake lying by him ;
 “ at looking, therefore, at the ichneumon, his
 “ benefactor, he was exceedingly afflicted.
 “ Thence, I say : He who knows not the cause
 “ and principle of actions, &c.

“ Again :

“ Lust, wrath, covetousness, extreme joy,
“ extreme grief, and ebriety: he who forsakes
“ these six, becomes happy by that desertion.

“ The king said: This, O my minister! is
“ indubitable. Yes, yes, said he.

“ For:

“ Recollection of the uses of others, judgment,
“ certain knowledge, firmness, secrecy, are the
“ principal qualities of a counsellor.

“ Yet more: .

“ Let not a man perform an act hastily;
“ want of circumspection is a great cause of
“ danger: wealth pays homage, even volunta-
“ rily, to a man who acts with caution.

“ Therefore, if my advice be now followed,
“ peace must be concluded.

“ Since:

“ If there be even four remedies for an evil,
“ mentioned by the wise, in concluding peace;
“ the only fruit of them all, that deserves to
“ be reckoned, is: Peace through prosperity,
“ grounded on cordial affection.

“ How, said the king, can this be speedily
“ attained?

“ Sir, answered he, it will be soon completed.

“ For:

“ Like an earthen pot, a bad man is easily
“ broken, and cannot easily be restored to his
“ former situation: but a virtuous man, like

“ a vase of gold, is broken with difficulty, and
 “ easily repaired.

“ Yet more :

“ A fool enjoys pleasure ; but he who distin-
 “ guishes, with judgment, enjoys more delight.
 “ Even *Brahma* cannot control a man who has
 “ not even a particle of divine knowledge.

“ Now, that *Servajnya*, the king’s minister,
 “ is so called by excellence ; as I knew before
 “ from the discourse of *Meghaverna* ; and from
 “ having seen what he has done :

“ Since :

“ Those who are endued with good qualities,
 “ and are out of sight, are always judged by their
 “ actions : the acts of the virtuous are, therefore,
 “ demonstrated by their fruits.

“ The king here said : This dialogue is of
 “ nouse ; let that which thou judgest best, be
 “ done.

“ The great minister, the vulture, having
 “ given this counsel, went to the centre of *Hi-*
 “ *ranyagbarbha*’s castle ; and a messenger carried
 “ the news of his arrival to the king, saying :
 “ O, sir ! the great minister of *Chitraverna* is
 “ come hither, for the purpose of making peace.

“ The gander, hearing this intelligence, said :
 “ O, my counsellor ! is another ill-designing per-
 “ son again come hither ?

“ There is no cause for fear answered *Ser-*

“ *vajnya*, smiling, since it is *Duradursin*, who
 “ is worthy of the greatest confidence: and
 “ although this is often the business of the ill-
 “ intentioned, yet no apprehension should now
 “ be raised. Since: In a pool, which reflects
 “ the image of many stars, a wise gander was in
 “ a moment deceived. Being desirous of feast-
 “ ing on the *cumuda* plant, in the night season;
 “ afterwards, in the day-time, he took a white
 “ flower for a star, and attempted not to bite
 “ it. Thus, men who have fallen into disap-
 “ pointments, expect it even from reality.

“ Therefore, O king! as far as you are able,
 “ let a present of jewels, and their accompani-
 “ ments, be prepared in honour to him. This
 “ being determined, the vulture being intro-
 “ duced by the *Cbacra* with great respect, through
 “ the door of the palace, was presented to the
 “ king, and placed on a magnificent seat.

“ The *Cbacravaca* then spoke: O great mi-
 “ nister! enjoy this realm according to thy de-
 “ sire; it is at thy service. Even so, said the
 “ king. Be it so, said the vulture; but now an
 “ abundance of words will be useless.

“ Since:

“ Let a man purchase a miser with money;
 “ a haughty man with joined hand, and rever-
 “ ence; a fool with promises; a wise man with
 “ truth.

“ Besides :

“ With affection win a friend, and a kins-
 “ man ; thy wife, and servants, with gifts and
 “ honours ; with great actions, the powerful !

“ Therefore, at present, let *Chitraverna* make
 “ peace, and be dismissed. Declare, said the
 “ *Chakra*, on what terms peace is to be con-
 “ cluded.

“ The gander asked : How many sorts of
 “ peace are there ? I will enumerate them, said
 “ the vulture :

“ Hear :

“ 1. When a prince is engaged in war with
 “ a stronger prince, there is no other remedy.

“ 2. When he is in danger, let him seek
 “ peace, and reserve his exertions for another
 “ occasion.

“ *Capála*, *Upabara*, *Santana*, *Sangata*, *Upa-*
 “ *nyasa*, *Praticara*, *Sanyoga*, *Purshántara*, *Adris-*
 “ *ta-punya*, *Adishtá*, *Atmavijñe*, *Upagraba*, *Pe-*
 “ *ricraya*, *Uch'lanna*, *Parabbushana*, and *Scanda-*
 “ *panya* ; these sixteen kinds of peace are cele-
 “ brated. Thus have they, who are learned in
 “ peace-making, named sixteen sorts of peace.

“ *Capála*, is simply a cessation of hostilities.

“ *Upabara*, is called that which is concluded
 “ by presents.

“ *Santana*, is known by having first given up
 “ one of the family.

“*Sangata*, is named that peace which is
 “founded on friendship between good men. It
 “is likewise called *Cāncabna*, or golden.

“*Upanyasa*, prosperity through wealth being
 “given; and thence peace concluded by those
 “empowered to make it.

“*Praticara*, through benefits conferred and
 “received.

“*Sanyoga*, where the advantages are equal.

“*Purshāntara*, when two monarchs meet
 “face to face in battle; the wealth of one pro-
 “cures peace.

“*Adrista-punya*, when after peace, thus
 “bought, the foe joins in a treaty.

“*Adishtā*, where land is given on one
 “part.

“*Atmavishē*, that concluded with a king’s
 “own forces.

“*Upagraha*, for the preservation of life.

“*Pericraya*, by a part or the whole of the
 “treasure.

“*Uch’lanna*, by giving the most excellent
 “lands.

“*Parabhuṣhana*, by giving up the fruit arising
 “from the whole territory.

“*Scandapanya*, where only a part of the pro-
 “duce of the land is given up.

“Hear now, said the *Chacra* :

“Whether this person be of my tribe, or of

“ another, is a consideration of the narrow-
 “ minded ; but that of the great-minded is to
 “ hold all the world related to them.

“ Again :

“ He is truly wise, who considers another’s
 “ wife as his mother, another’s gold as mere
 “ clay, and all other creatures as himself.

“ You, said the king, are both eminently
 “ wise ; advise me, therefore, what is to be done.
 “ What says the poet ? said *Duradurfin*.

“ Who would act unjustly for the sake of a
 “ body, which, either to-day, or to-morrow,
 “ may be destroyed by anxiety, or disease ?

“ The life of animals is tremulous, as the
 “ reflection of the moon in water ; let him
 “ then, who, knowing it to be uncertain, per-
 “ form actions which will hereafter be beneficial
 “ to him.

“ Having seen this world, which perishes in
 “ an instant, resembling the vapour in a desert,
 “ let him seek the society of the virtuous ; both
 “ for the sake of his religious duty, and of his
 “ own happiness. By my advice, therefore, let
 “ us practise these rules.

“ Since :

“ If truth be placed in a balance with a thou-
 “ sand sacrifices of horses, truth will outweigh a
 “ thousand sacrifices.

“ Let both princes, having first sworn in the

“ name of truth, conclude that sort of peace
 “ which is named *Sangata*. Be it so, said *Ser-*
 “ *vajrija*.

“ The minister *Duradurjin* was then honour-
 “ ed with gifts of jewels, vests, and rich orna-
 “ ments ; and, accompanied by the *Ccharavaca*,
 “ went in great joy to his king ; who, being
 “ persuaded by his discourse, and having first
 “ shewn great respect, and offered many presents
 “ to *Hiranyagarbha*, consented to the peace, and
 “ sent his representative, and friend, to the castle
 “ of the gander.

“ *Duradurjin* then spoke thus : The fruits of
 “ prosperous conclusion are now attained, and
 “ the king *Cbitraverna* will return to his own
 “ realm of the mountain of *Vindhya*.

“ Each party then retired to his proper station,
 “ and each obtained the object which his heart
 “ chiefly desired.

“ Now,” said *Vishnufarman*, “ on what else
 “ shall I discourse ?”

“ We comprehend,” answered the princes,
 “ this perfect system of royal duties, through thy
 “ favour, and are made happy, O venerable sage !
 “ by thy knowledge.”

“ Let us now, then,” replied the philosopher,
 “ attend to our religious duties ; and this only
 “ shall be added :

“ Let all kings make peace when they have

“ gained a victory; and may their joy be per-
“ petual! May the virtuous live without mis-
“ fortune! and may the celebrity of those who
“ have performed good actions, continue for ever
“ encreasing! May Virtue display her beauties,
“ like a beloved mistress, on your bosoms!
“ May she kiss your lips, and live with you long
“ attended by the fame of universal benevolence!
“ And may the burden-bearing earth, attended
“ with fresh seasons, remain for your grati-
“ fication!”

THE
ENCHANTED FRUIT;

OR,

THE HINDU WIFE:

AN ANTEDILUVIAN TALE.

WRITTEN IN THE PROVINCE OF BAHAR.

THE ENCHANTED FRUIT;

OR,

THE HINDU WIFE.

‘ O LOVELY age*, by *Brabhens* fam’d
‘ Pure *Setye Yug* † in *Sanscrit* nam’d !
‘ Delightful ! Not for cups of *gold*,
‘ Or wives a *thousand centuries* old ;
‘ Or men, degenerate now and small,
‘ Then *one and twenty cubits* tall :
‘ Not that plump *cow*s full udders bore,
‘ And bowls with *holy curd* ‡ ran o’er ;
‘ Not that, by Deities defended
‘ *Fish, Bear, Snake, Lion* §, heav’n-descended,
‘ Learn’d *Pendits*, now grown sticks and clods,
‘ Redde fast the *Nagry of the Gods* ||

* A parody on the Ode in *Tasso’s Aminta*, beginning, *O bella età dell’ oro !*

† The *Golden Age* of the *Hindus*.

‡ Called *Jogbrát*, the food of *CRISHNA* in his infancy and youth.

§ The four first *Avatárs*, or *Incarnations* of the *Divine Spirit*.

|| The *Sanscrit*, or *Sengscrit*, is written in letters so named.

' And laymen, faithful to *Narayn**
 ' Believ'd in *Brahmá's* mystick strain† ;
 ' Not that all Subjects spoke plain truth,
 ' While *Rajas* cherish'd eld and youth,
 ' No—yet delightful times ! because
 ' *Nature* then reign'd, and *Nature's* *Laws* ;
 ' When females of the softest kind
 ' Were unaffected, unconfin'd ;
 ' And this grand rule from none was hidden‡ ;
 ' WHAT PLEASETH, HATH NO LAW FORBIDDEN.'

Thus, with a lyre in *India* strung,
Aminta's poet would have sung ;
 And thus too, in a modest way,
 All virtuous males will sing or say :
 But swarthy nymphs of *Hindustan*
 Look deeper than short-sighted man,
 And thus, in some poetick chime,
 Would speak with reason, as with rhyme :
 ' O lovelier age, by *Brahmens* fam'd,
 ' Gay *Dwápar Yug* § in *Sanscrit* nam'd !
 ' Delightful ! though impure with *brass*
 ' In many a green ill-scented mass ;
 ' Though husbands, but *sev'n* cubits high,
 ' Must in a *thousand summers* die ;
 ' Though, in the lives of dwindled men,
 ' *Ten* parts were Sin ; Religion, *ten* ;

* *Narayn* or *Náráyan*, the spirit of God.

† The *Vayds*, or *Sacred Writings* of *Brahmá*, called *Rig*, *Sám*, and *Yejar* : doubts have been raised concerning the authority of the fourth, or *At'heruen*, *Vayd*.

‡ " *Se piace, ei lice.*" *Tasso*.

§ The *Brazen Age*, or that in which Vice and Virtue were in equal proportion.

' Though *cows* would rarely fill the pail,
 ' But made th' expected creambowl fail;
 ' Though lazy *Pendits* ill could read
 ' (No care of ours) their *Yejar Veid*;
 ' Though *Rajas* look'd a little proud,
 ' And *Ranies* rather spoke too loud;
 ' Though *Gods*, display'd to mortal view
 ' In mortal forms, were only *two*;
 ' (Yet CRISHNA*, sweetest youth, was one,
 ' *Crishna*, whose cheeks outblaz'd the sun)
 ' Delightful, ne'ertheless! because
 ' Not bound by vile unnatural laws,
 ' Which curse this age from *Cáley* † nam'd,
 ' By some base woman-hater fram'd.
 ' Prepost'rous! that one biped vain
 ' Should drag ten house-wives in his train,
 ' And stuff them in a gaudy cage,
 ' Slaves to weak lust or potent rage!
 ' Not such the *Dváuþer Yug*! oh then
 ' ONE BUXOM DAME MIGHT WED FIVE MEN.'

True History, in solemn terms,
 This Philosophick lore confirms;
 For *India* once, as now cold *Tibet* ‡,
 A groupe unusual might exhibit,
 Of sev'ral husbands, free from strife,
 Link'd fairly to a single wife!
 Thus Botanists, with eyes acute
 To see prolifick dust minutø,
 Taught by their learned northern *Brahmen* §
 To class by *pistil* and by *stamen*,

* The *Apollo* of *India*.

† The *Earthen* Age, or that of *Caly* or *Impurity*: this verse alludes to *Cáley*, the *Hecate* of the *Indians*.

‡ See the accounts published in the *Philosophical Transactions* from the papers of Mr. *Bogle*.

§ *Linnaeus*.

Produce from nature's rich dominion
 Flow'rs *Polyandrian Monogynian*,
 Where embryo blossoms, fruits, and leaves
Twenty prepare, and *ONE* receives.

But, lest my word should nought avail,
 Ye Fair, to no unholy tale
 Attend. * *Five thousand* years † ago,
 As annals in *Benares* show,
 When *Pāndu* chiefs with *Curus* fought ‡,
 And each the throne imperial sought,
 Five brothers of the regal line
 Blaz'd high with qualities divine.
 The first a prince without his peer,
 Just, pious, lib'ral *Yudhishtir* §;
 Then *Erjun*, to the base a rod,
 An Hero favour'd by a *God* ||;
Bheima, like mountain-leopard strong,
 Unrival'd in th' enibattled throng,
 Bold *Nacul*, fir'd by noble shame
 To emulate fraternal fame;

* The story is told by the *Jesuit* BOUCHET, in his Letter to HUE, Bishop of *Avaranches*.

† A round number is chosen; but the *Caly Yug*, a little before which *Crishna* disappeared from this world, began *four thousand, eight hundred, and eighty four* years ago, that is, according to our Chronologists, *seven hundred and forty-seven* before the Flood; and by the calculation of *M. Bailly*, but *four hundred and fifty-four* after the foundation of the *Indian* empire.

‡ This war, which *Crishna* fomented in favour of the *Pandu Prince*, *Yudhishtir*, supplied *Vyās* with the subject of his noble Epick Poem, *Mahābhārat*.

§ This word is commonly pronounced with a strong accent on the last letter, but the preceding vowel is short in *Sanscrit*. The prince is called on the Coast *Dherme Rāj*, or Chief Magistrate.

|| The *Gēita*, containing *Instructions* to *Erjun*, was composed by *Crishna*, who peculiarly distinguished him.

And *Sebleo*, flush'd with manly grace,
 Bright virtue dawning in his face :
 To these a dame devoid of care,
 Blythe *Draupady*, the debonair,
 Renown'd for beauty, and for wit,
 In wedlock's pleasing chain was knit *.

It fortun'd, at an idle hour,
 'This five-mal'd single-femal'd flow'r
 One balmy morn of fruitful May
 Through vales and meadows took its way.
 A low thatch'd mansion met their eye
 In trees umbrageous bosom'd high ;
 Near it (no sight, young maids, for you)
 A temple rose to *Mabadav* †.
 A thorny hedge and reedy gate
 Enclos'd the garden's homely state ;
 Plain in its neatness: thither wend
 The princes and their lovely friend.
 Light-pinion'd gales, to charm the sense,
 Their odorif'rous breath dispense ;
 From *Bela*'s ‡ pearl'd, or pointed, bloom,
 And *Mály* rich, they steal perfume :
 There honey-scented *Singarhár*,
 And *Júby*, like a rising star,

Yudhishtir and *Draupady*, called *Drobada* by *M. Sonnerat*, are deified on the Coast ; and their feast, of which that writer exhibits an engraving, is named the *Procession of Fire*, because she passed every year from one of her five husbands to another, after a solemn purification by that element. In the *Bhásbá* language, her name is written, DRÓPTY.

† The *Indian JUPITER*.

‡ The varieties of *Bela*, and the three flowers next mentioned, are beautiful species of *Jasmin*.

Strong *Chempá*, darted by *Cámdew*,
 And *Mulserý* of paler hue,
*Cayora**, which the *Ranies* wear
 In tangles of their silken hair,
 Round † *Bábul*-flow'rs, and *Gulachein*
 Dyed like the shell of Beauty's Queen,
 Sweet *Mindy* ‡ press'd for crimson stains,
 And sacred *Tulsy* §, pride of plains,
 With *Sérwty*, small unblushing rose,
 Their odours mix, their tints disclose,
 And, as a gemm'd tiara, bright,
 Paint the fresh branches with delight.

One tree above all others tower'd
 With shrubs and saplings close imbower'd,
 For every blooming child of Spring
 Paid homage to the verdant King :
 Aloft a solitary fruit,
 Full sixty cubits from the root,
 Kiss'd by the breeze, luxuriant hung,
 Soft chrysolite with em'ralds strung.
 ' Try we, said *Erjun* indiscreet,
 ' If yon proud fruit be sharp or sweet ;
 ' My shaft its parent stalk shall wound :
 ' Receive it, ere it reach the ground.'

Swift as his word, an arrow flew :
 The dropping prize besprent with dew
 The brothers, in contention gay,
 Catch, and on gather'd herbage lay.

* The *Indian* Spikenard.

† The *Mimosa*, or true *Acacia*, that produces the *Arabian* Gum.

‡ Called *Albbinná* by the *Arabs*.

§ Of the kind called *Ocimum*.

That instant scarlet lightnings flash,
 And *Jemna's* waves her borders lash,
Crishna from *Swerga's* * height descends,
 Observant of his mortal friends :
 Not such, as in his earliest years,
 Among his wanton cowherd peers,
 In *Gocul* or *Brindáben's* † glades,
 He sported with the dairy-maids ;
 Or, having pip'd and danc'd enough,
 Clos'd the brisk night with *blindman's-buff* ‡ ;
 (List, antiquaries, and record
 This pastime of the *Gopia's* Lord §)
 But radiant with ethereal fire :
Nared alone could bards inspire
 In lofty *Slokes* || his mien to trace,
 And unimaginable grace.
 With human voice, in human form,
 He mildly spake, and hush'd the storm :
 ' O mortals, ever prone to ill !
 ' Too rashly *Erjun* prov'd his skill.
 ' Yon fruit a pious *Muny* ** owns,
 ' Assistant of our heav'nly thrones.
 ' The golden pulp, each month renew'd,
 ' Supplies him with ambrosial food.
 ' Should he the daring archer curse,
 ' Not *Mentra* †† deep, nor magick verse,

* The heaven of *Indra*, or the *Empyreum*.

† In the district of *Mat'hura*, not far from *Agra*.

‡ This is told in the *Bhágawat*.

§ GOPY NAT'H, a title of *Crishna*, corresponding with *Nymphagetes*, an epithet of *Neptune*.

|| Tetrasticks without rhyme.

** An Inspired Writer : *twenty* are so called.

†† Incantation.

‘ Your gorgeous palaces could save
 ‘ From flames, your embers, from the wave*.’

The princes, whom th’ immod’rate blaze
 Forbids their sightless eyes to raise,
 With doubled hands his aid implore,
 And vow submission to his lore.
 ‘ One remedy, and simply one,
 ‘ Or take, said he, or be undone :
 ‘ Let each his crimes or faults confess,
 ‘ The greatest name, omit the less ;
 ‘ Your actions, words, e’en thoughts reveal;
 ‘ No part must *Draupady* conceal :
 ‘ So shall the fruit, as each applies
 ‘ The faithful charm, *ten cubits* rise ;
 ‘ Till, if the dame be frank and true,
 ‘ It join the branch, where late it grew.’
 He smil’d, and shed a transient gleam ;
 Then vanish’d, like a morning dream.

Now, long entranc’d, each waking brother
 Star’d with amazement on another,
 Their consort’s cheek forgot its glow,
 And pearly tears began to flow ;
 When *Yudishtir*, high-gifted man,
 His plain confession thus began.

‘ Inconstant fortune’s wreathed smiles,
 ‘ *Duryóden*’s rage, *Duryóden*’s wiles,
 ‘ Fires rais’d for this devoted head,
 ‘ E’en poison for my brethren spread,

* This will receive illustration from a passage in the *Ramayen* :
 ‘ Even he, who cannot be slain by the ponderous arms of *Indra*, nor
 ‘ by those of *Cály*, nor by the terrible *Cheera* (or *Discus*), of *Vishnu*,
 ‘ shall be destroyed, if a *Brahmen* execrate him, as if he were con-
 ‘ sumed by fire.’

' My wand'rings through wild scenes of wo,
 ' And persecutèd life, you know.
 ' Rude wassailers defil'd my halls,
 ' And riot shook my palace-walls,
 ' My treasures wasted. This and more
 ' With resignation calm I bore ;
 ' But, when the late-descending god
 ' Gave all I wish'd with soothing nod,
 ' When, by his counsel and his aid,
 ' Our banners danc'd, our clarions bray'd
 ' (Be this my greatest crime confess'd),
 ' *Revenge* satè ruler in my breast :
 ' I panted for the tug of arms,
 ' For skirmish hot, for fierce alarms ;
 ' Then had my shaft *Duryôdhen* rent,
 ' This heart had glow'd with sweet content.'

He ceas'd : the living gold upsprung,
 And from the bank *ten* cubits hung.

Embolden'd by this fair success,
 Next *Eryan* hasten'd to confess :
 ' When I with *Aswatthâma* fought ;
 ' My noose the fell assassin caught ;
 ' My spear transfix'd him to the ground :
 ' His giant limbs firm cordage bound :
 ' His holy thread extorted awe
 ' Spar'd by religion and by law ;
 ' But, when his murd'rous hands I view'd
 ' In blameless kindred gore imbued,
 ' Fury my boiling bosom sway'd,
 ' And *Rage* unsheath'd my willing blade :
 ' Then, had not *Crisbna's* arm divine
 ' With gentle touch suspended mine,
 ' This hand a *Brahmen* had destroy'd,
 ' And vultures with his blood been cloy'd.'

The fruit, forgiving *Erjun's* dart,
Ten cubits rose with eager start.

Flush'd with some tints of honest shame,
Bheima to his confession came :
 ' 'Twas at a feast for battles won
 ' From *Dhriterâshtra's* guileful son,
 ' High on the board in vases pil'd
 ' All vegetable nature smil'd :
 ' Proud *Anaras* * his beauties told,
 ' His verdant crown and studs of gold,
 ' To *Dallim* †, whose soft rubies laugh'd
 ' Bursting with juice, that gods have quaff'd;
 ' Ripe *Kellas* ‡ here in heaps were seen,
 ' *Kellas*, the golden and the green,
 ' With *Ambas* § priz'd on distant coasts,
 ' Whose birth the fertile *Ganga* boasts :
 ' (Some gleam like silver, some outshine
 ' Wrought ingots from *Besoara's* mine):
 ' *Corindas* there, too sharp alone,
 ' With honey mix'd, impurpled shone ;
 ' *Talsans* || his liquid crystal spread
 ' Pluck'd from high *Tara's* tufted head ;
 ' Round *Jamas* ** delicate as fair,
 ' Like rose-water perfum'd the air ;
 ' Bright salvers high-rais'd *Comlas* †† held
 ' Like topazes, which *Amrit* ‡‡ swell'd ;
 ' While some delicious *Attas* §§ bore,
 ' And *Catels* ||| warm, a sugar'd store ;
 ' Others with *Béla's* grains were heap'd,
 ' And mild *Papayas* honey-steep'd ;

* Ananas.

† Pomegranate.

‡ Plantains.

§ Mangos.

|| Palmyra-fruit

** Rose-apples.

†† Oranges.

‡‡ The Hindu Nectar.

§§ Custard-apples.

||| Jaik-fruit

* Or sweet *Ajeirs* * the red and pale,
 ' Sweet to the taste and in the gale.
 ' Here mark'd we purest basons fraught
 ' With sacred cream and fam'd *Joghbrát* ;
 ' Nor saw we not rich bowls contain
 ' The *Chawla*'s † light nutritious grain,
 ' Some virgin-like in native pride,
 ' And some with strong *Haldea* ‡ dyed,
 ' Some tasteful to dull palates made
 ' If *Merich* § lend his fervent aid,
 ' Or *Langa* || shap'd like od'rous nails,
 ' Whose scent o'er groves of spice prevails,
 ' Or *Adda* **, breathing gentle heat,
 ' Or *Joutery* †† both warm and sweet.
 ' *Supiary* †† next (in *Pána* §§ chew'd,
 ' And *Catha* ||| with strong pow'rs endued,
 ' Mix'd with *Elachy*'s *** glowing seeds,
 ' Which some remoter climate breeds),
 ' Near *Jeifel* ††† sate, like *Jeifel* fram'd
 ' Though not for equal fragrance nam'd :
 ' Last, *Náryal* †††, whom all ranks esteem,
 ' Pour'd in full cups his dulcet stream :
 ' Long I survey'd the doubtful board
 ' With each high delicacy stor'd ;
 ' Then freely gratified my soul,
 ' From many a dish, and many a bowl,
 ' Till health was lavish'd, as my time :
 ' *Intemp'rance* was my fatal crime.'

Uprose the fruit; and now *mid-way*
 Suspended shone like blazing day.

* Guayavas.

† Rice.

‡ Turmeric.

§ Indian Pepper.

|| Cloves.

** Ginger.

†† Mace.

‡‡ Arcca-nut.

§§ Betel-leaf.

||| What we call Japan-earth. *** Cardamums. ††† Nutmeg.

††† Coconut.

Nacal then spoke : (a blush o'erspread
 His cheeks, and conscious droop'd his head) :
 ' Before *Duryóddhen*, ruthless king,
 ' Taught his fierce darts in air to sing,
 ' With bright-arm'd ranks, by *Crisbna* sent,
 ' Elate from *Indraprest* * I went
 ' Through *Eastern* realms; and vanquish'd all
 ' From rough *Almúra* to *Nipál*.
 ' Where ev'ry mansion, new or old,
 ' Flam'd with Barbarick gems and gold.
 ' Here shone with pride the regal stores
 ' On iv'ry roofs, and cedrine floors ;
 ' There diadems of price unknown
 ' Blaz'd with each all-attracting stone ;
 ' Firm diamonds, like fix'd honour true,
 ' Some pink, and some of yellow hue,
 ' Some black, yet not the less esteem'd ;
 ' The rest like tranquil *Jemna* gleam'd,
 ' When in her bed the *Gopis* lave
 ' Betray'd by the pellucid wave.
 ' Like raging fire the ruby glow'd,
 ' Or soft, but radiant, water show'd ;
 ' Pure amethysts, in richest ore
 ' Oft found, a purple vesture wore ;
 ' Sapphirs, like yon ethereal plain ;
 ' Em'rals, like *Peipel* † fresh with rain ;
 ' Gay topazes, translucent gold ;
 ' Pale chrysolites of softer mould ;
 ' Fam'd beryls, like the surge marine,
 ' Light-azure mix'd with modest green ;
 ' Refracted ev'ry varying dye,
 ' Bright as yon bow, that girds the sky.
 ' Here opals, which all hues unite,
 ' Display'd their many-tinctur'd light,

* *DEWLY*.

† A sacred tree like an *Aspin*.

- ' With turcoises divinely blue
 ' (Though doubts arise, where first they grew,
 • Whether chaste elephantine bone
 ' By min'rals ting'd, or native stone),
 ' And pearls unblemish'd, such as deck
 ' *Bhavâny's* * wrist or *Lecshmy's* † neck.
 ' Each castle ras'd, each city storm'd,
 ' Vast loads of pillag'd wealth I form'd,
 ' Not for my coffers ; though they bore,
 ' As you decreed, my lot and more.
 ' Too pleas'd the brilliant heap I stor'd.
 ' Too charming seem'd the guarded hoard :
 ' An odious vice this heart assail'd ;
 ' Base *Ad'rice* for a time prevail'd.

Th' enchanted orb *ten* cubits flew,
 Strait as the shaft, which *Ixjun* drew.

Schulio, with youthful ardour bold,
 Thus, penitent, his failings told :
 ' From clouds, by folly rais'd, these eyes
 ' Experience clear'd, and made me wise ;
 ' For, when the crash of battle roar'd,
 ' When death rain'd blood from spear and sword,
 ' When, in the tempest of alarms,
 ' Horse roll'd on horse, arms clash'd with arms,
 ' Such acts I saw by others done,
 ' Such perils brav'd, such trophies won,
 ' That, while my patriot bosom glow'd,
 ' Though some faint skill, some strength I show'd,
 ' And, no dull gazer on the field,
 ' This hero slew, that forc'd to yield,

* The *Indian* VENUS.

† The *Indian* CERES

' Yet, meek humility, to thee,
 ' When *Erjun* fought, low sank my knee:
 ' But, ere the din of war began,
 ' When black'ning cheeks just mark'd the man,
 ' Myself invincible I deem'd,
 ' And great, without a rival, seem'd.
 ' Whene'er I sought the sportful plain,
 ' No youth of all the martial train
 ' With arm so strong or eye so true
 ' The *Cheera's* * pointed circle threw;
 ' None, when the polish'd cane we bent,
 ' So far the light-wing'd arrow sent;
 ' None from the broad elastick reed,
 ' Like me, gave *Agyastra* † speed,
 ' Or spread its flames with nicer art
 ' In many an unextinguish'd dart;
 ' Or, when in imitated fight
 ' We sported till departing light,
 ' None saw me to the ring advance
 ' With falchion keen or quiv'ring lance,
 ' Whose force my rooted seat could shake,
 ' Or on my steed impression make:
 ' No charioteer, no racer fleet
 ' O'ertook my wheels or rapid feet.
 ' Next, when the woody heights we sought,
 ' With madd'ning elephants I fought:
 ' In vain their high-priz'd tusks they gnash'd;
 ' Their trunked heads my *Geda* ‡ mash'd.
 ' No buffalo, with phrensy strong,
 ' Could bear my clatt'ring thunder long:

* A radiated metalline ring, used as a missile weapon.

† Fire-arms, or rockets, early known in *India*.

‡ A mace, or club.

' No pard or tiger, from the wood
 ' Reluctant brought, this arm withstood.
 ' *Pride* in my heart his mansion fix'd,
 ' And with pure drops black poison mix'd.

Shift rose the fruit, exalted now
 Ten cubits from his natal bough.

Fair *Draupady*, with soft delay,
 Thus spake: ' Heav'n's mandate I obey;
 ' Though nought, essential to be known,
 ' Has heav'n to learn, or I to own.
 ' When scarce a damsel, scarce a child,
 ' In early bloom your handmaid smil'd,
 ' *Love of the World* her fancy mov'd,
 ' Vain pageantry her heart approv'd:
 ' Her form, she thought, and lovely mien,
 ' All must admire, when all had seen:
 ' A thirst of pleasure and of praise
 ' (With shame I speak) engross'd my days;
 ' Nor were my night-thoughts, I confess,
 ' Free from solicitude for dress;
 ' How best to bind my flowing hair
 ' With art, yet with an artless air
 ' (My hair, like musk in scent and hue;
 ' Oh! blacker far and sweeter too);
 ' In what nice braid or glossy curl
 ' To fix a diamond or a pearl,
 ' And where to smooth the love-spread toils
 ' With nard or jasmin's fragrant oils;
 ' How to adjust the golden *Tei**,
 ' And most adorn my forehead sleek;

* Properly *Teica*, an ornament of gold, placed above the nose.

- ' What *Condals* * should emblaze my ears,
 ' Like *Seita's* waves † or *Seita's* tears ‡ ;
 ' How elegantly to dispose
 ' Bright circlets for my well-form'd nose ;
 ' With strings of rubies how to deck,
 ' Or em'rald rows, my stately neck,
 ' While some that ebon tow'r embrac'd,
 ' Some pendent sought my slender waist ;
 ' How next my purpled veil to chuse
 ' From silken stores of varied hues ;
 ' Which would attract the roving view,
 ' Pink, violet, purple, orange, blue ;
 ' The loveliest mantle to select,
 ' Or unembellish'd or bedeck'd ;
 ' And how my twisted scarf to place
 ' With most inimitable grace ;
 ' (Too thin its warp, too fine its woof,
 ' For eyes of males not beauty-proof) ;
 ' What skirts the mantle best would suit,
 ' Ornate with stars or tissued fruit,
 ' The flow'r-embroider'd or the plain
 ' With silver or with golden vein ;
 ' The *Chury* § bright, which gayly shows
 ' Fair objects, aptly to compose ;
 ' How each smooth arm and each soft wrist
 ' By richest *Cosecs* || might be kiss'd ;
 ' While some, my taper ankles round,
 ' With sunny radiance ting'd the ground.

* Pendants.

† *SEITA' CUND*, or the *Pool of Seitá*, the wife of *RAM*, is the name given to the wonderful spring at *Seigeir*, with boiling water of exquisite clearness and purity.

‡ Her tears, when she was made captive by the giant *Ráquan*.

§ A small mirror worn in a ring.

|| Bracelets.

' O waste of many a precious hour !
' O *Vanity*, how vast thy pow'r !'

Cubits twice four th' ambrosial flew,
Still from its branch disjoin'd by *two*.

Each husband now, with wild surprise,
His compeers and his consort eyes ;
When *Yudishteir* : ' Thy female breast
' Some faults, perfidious, hath suppress'd.
' Oh ! give the close-lock'd secret room,
' Unfold its bud, expand its bloom ;
' Lest, sinking with our crumbled halls,
' We see red flames devour their walls.'
Abash'd, yet with a decent pride,
Firm *Draupady* the fact denied ;
Till, through an arched alley green,
The limit of that sacred scenc,
She saw the dreaded *Many* go
With steps majestically slow ;
Then said : (a stifled sigh she stole,
And show'd the conflict of her soul
By broken speech and flutt'ring heart)
' One trifle more I must impart :
' A *Brahmen* learn'd, of pure intent
' And look demure, one morn you sent,
' With me, from *Sanscrit* old, to read
' Each high *Purân* * each holy *Veid*.
' His thread, which *Brahmâ's* lineage show'd,
' O'er his left shoulder graceful flow'd ;
' Of *Criskna* and his nymphs he redde,
' How with nine maids the dance he led ;
' How they ador'd, and he repaid
' Their homage in the sylvan shade.

* A Mythological and Historical Poem.

' While this gay tale my spirits cheer'd,
 ' So keen the *Pendit*'s eyes appear'd,
 ' So sweet his voice—a blameless fire
 ' This bosom could not but inspire.
 ' Bright as a God he seem'd to stand :
 ' The rev'rend volume left his hand,
 ' With mine he press'd'—With deep despair
 Brothers on brothers wildly stare :
 From *Erjun* flew a wrathful glance ;
 Tow'rd them they saw their dread advance ;
 Then, trembling, breathless, pale with fear,
 ' Hear, said the matron, calmly hear !
 ' By *Tulsy*'s leaf the truth I speak—
 ' The *Brahmen* ONLY KISS'D MY CHEEK.'

Strait its full height the wonder rose,
 Glad with its native branch to close.

Now to the walk approach'd the Sage
 Exulting in his verdant age :
 His hands, that touch'd his front, express'd
 Due rev'rence to each princely guest,
 Whom to his rural board he led
 In simple delicacy spread,
 With curds their palates to regale,
 And cream-cups from the *Gopia*'s pail.

Could you, ye Fair, like this black wife,
 Restore us to primeval life,
 And bid that apple, pluck'd for *Eve*
 By him, who might all wives deceive,
 Hang from its parent bough once more
 Divine and perfect, as before,

Would you confess your little faults ?
(Great ones were never in your thoughts) ;
Would you the secret wish unfold,
Or in your heart's full casket hold ?
Would you disclose your inmost mind,
And speak plain truth, to bless mankind ?

•

‘ What ! said the Guardian of our realm,
With waving crest and fiery helm,
‘ What ! are the fair, whose heav’nly smiles
‘ Rain glory through my cherish’d isles,
‘ Are they less virtuous or less true
‘ Than *Indian* dames of sooty hue ?
‘ No, by these arms. The cold surmise
‘ And doubt injurious vainly rise.
‘ Yet dares a bard, who better knows,
‘ This point distrustfully propose ;
‘ Vain fabler now ! though oft before
‘ His harp has cheer’d my sounding shore.’

With brow austere the martial maid
Spoke, and majestick trod the glade :
To that fell cave her course she held,
Where *Scandal*, bane of mortals, dwell’d.
Outstretch’d on filth the pest she found,
Black fetid venom streaming round ;
A gloomy light just serv’d to show
The darkness of the den below.
Britannia with resistless might
Soon dragg’d him from his darling night :
The snakes, that o’er his body curl’d,
And flung his poison through the world,
Confounded with the flash of day,
Hiss’d horribly a hellish lay.

His eyes with flames and blood suffus'd,
 Long to th' ethereal beam unus'd,
 Fierce in their gory sockets roll'd ;
 And desperation made him bold :
 Pleas'd with the thought of human woes,
 On scaly dragon feet he rose.
 Thus, when *Asúrs* with impious rage,
 Durst horrid war with *Dévta's* wage,
 And darted many a burning mass
 E'en on the brow of gemm'd *Cailás*,
 High o'er the rest, on serpents rear'd,
 The grisly king of *Deits* appear'd.

The nymph beheld the fiend advance,
 And couch'd her far-extending lance :
 Dire drops he threw ; th' infernal tide
 Her helm and silver hauberk dyed :
 Her moonlike shield before her hung ;
 The monster struck, the monster stung :
 Her spear with many a griding wound
 Fast nail'd him to the groaning ground.
 The wretch, from juster vengeance free,
 Immortal born by heav'n's decree,
 With chains of adamant secur'd,
 Deep in cold gloom she left immur'd.

Now reign at will, victorious Fair,
 In *British*, or in *Indian*, air !
 Still with each envying flow'r adorn
 Your tresses radiant as the morn ;
 Still let each *Asiatick* dye
 Rich tints for your gay robes supply ;
 Still through the dance's labyrinth float,
 And swell the sweetly lengthen'd note ;

Still, on proud steeds or glitt'ring cars,
Rise on the course like beamy stars ;
And, when charm'd circles round you close
Of rhyming bards and smiling beaux,
Whilst all with eager looks contend
Their wit or worth to recommend,
Still let your mild, yet piercing, eyes
Impartially adjudge the prize.

Λ HYMN

TO

•*C A M D E O.*

THE ARGUMENT.

THE *Hindú* God, to whom the following poem is add: evidently the same with the *Grecian* Eros and the *Roman* ---, but the *Indian* description of his person and arms, his family, attendants, and attributes, has new and peculiar beauties.

According to the mythology of *Hindustán*, he was the son of MAYA, or the general *attracting* power, and married to RERTY or *Affection*; and his bosom friend is BESSENT or *Spring*: he is represented as a beautiful youth, sometimes conversing with his mother and consort in the midst of his gardens and temples; sometimes riding by moonlight on a parrot or lory, and attended by dancing girls or nymphs, the foremost of whom bears his colours, which are a *fish* on a red ground. His favourite place of resort is a large tract of country round AGRA, and principally the plains of *Matra*, where KRISHEN also and the nine GOPIA, who are clearly the *Apollo* and *Muses* of the *Greeks*, usually spend the night with musick and dance. His bow of sugar-cane or flowers, with a string of bees, and his *five* arrows, each pointed with an *Indian* blossom of a heating quality, are allegories equally new and beautiful. He has at least twenty-three names, most of which are introduced in the hymn: that of *Cám* or *Cáma* signifies *desire*, a sense which it also bears in ancient and modern *Persian*; and it is possible, that the words *Dipuc* and *Cupid*, which have the same signification, may have the same origin; since we know, that the old *Etruscans*, from whom great part of the *Roman* language and religion was derived, and whose system had a near affinity with that of the *Persians* and *Indians*, used to write their lines alternately forwards and backwards, as furrows are made by the plough; and, though the two last letters of *Cupido* may be only the grammatical termination, as in *libido* and *capedo*, yet the primary root of *cupio* is contained in the three first letters. The seventh stanza alludes to the bold attempt of this deity to wound the great God *Mabadeo*, for which he was punished by a flame consuming his corporeal nature and reducing him to a mental essence; and hence his chief dominion is over the *minds* of mortals, or such deities as he is permitted to subdue.

THE HYMN.

WHAT potent God from *Agra's* orient bow'rs
Floats thro' the lucid air, whilst living flow'rs
With sunny twine the vocal arbours wreathe,
And gales enamour'd heav'nly fragrance breathe?

Hail, pow'r unknown! for at thy beck

Vales and groves their bosoms deck,

And ev'ry laughing blossom dresses

With gems of dew his musky tresses.

I feel, I feel thy genial flame divine,

And hallow thee and kiss thy shrine.

"Knowst thou not me?" Celestial sounds I hear!

"Knowst thou not me?" Ah, spare a mortal ear!

"Behold"—My swimming eyes entranc'd I raise,

But oh! they shrink before th' excessive blaze.

Yes, son of *Maga*, yes, I know

Thy bloomy shafts and cany bow,

Cheeks with youthful glory beaming,

Locks in braids ethereal streaming,

Thy scaly standard, thy mysterious arms,

And all thy pains and all thy charms.

God of each lovely sight, each lovely sound,

Soul-kindling, world-inflaming, star-ycrown'd,

Eternal *Cáma*! Or doth *Smara* bright,

Or proud *Ananga* give thee more delight?

Whate'er thy seat, whate'er thy name,
Seas, earth, and air, thy reign proclaim ;
Wreathy smiles and roseate pleasures
Are thy richest, sweetest treasures.
All animals to thee their tribute bring,
And hail thee universal king.

Thy consort mild, *Affection* ever true,
Graces thy side, her vest of glowing hue,
And in her train twelve blooming girls advance,
Touch golden strings and knit the mirthful dance.
Thy dreaded implements they bear,
And wave them in the scented air,
Each with pearls her neck adorning,
Brighter than the tears of morning.
Thy crimson ensign, which before them flies,
Decks with new stars the sapphire skies.

God of the flow'ry shafts and flow'ry bow,
Delight of all above and all below !
Thy lov'd companion, constant from his birth,
In heav'n clep'd *Bessent*, and gay *Spring* on earth,
Weaves thy green robe and flaunting bow'rs,
And from thy clouds draws balmy show'rs,
He with fresh arrows fills thy quiver,
(Sweet the gift and sweet the giver !)
And bids the many-plumed warbling throng
Burst the pent blossoms with their song.

He bends the luscious cane, and twists the string
With bees, how sweet ! but ah, how keen their sting !
He with five flow'rets tips thy ruthless darts,
Which thro' five senses pierce enraptur'd hearts :
Strong *Chumpa*, rich in od'rous gold,
Warm *Amer*, nurs'd in heav'nly mould,

Dry *Nagkeser* in silver smiling,
 Hot *Kiticum* our sense beguiling,
 And last, to kindle fierce the scorching flame,
Loveshaft, which Gods bright *Bela* name.

Can men resist thy pow'r, when *Krishen* yields,
Krishen, who still in *Matra's* holy fields
 Tunes harps immortal, and to strains divine
 Dances by moonlight with the *Gopia* nine ?

But, when thy daring arm untam'd
 At *Mabadeo* a loveshaft aim'd,
 Heav'n shook, and, smit with stony wonder,
 Told his deep dread in bursts of thunder,
 Whilst on thy beauteous limbs an azure fire
 Blaz'd forth, which never must expire.

O thou for ages born, yet ever young,
 For ages may thy *Bramin's* lay be sung !
 And, when thy lory spreads his em'rald wings,
 'To waft thee high above the tow'rs of kings,
 Whilst o'er thy throne the moon's pale light
 Pours her soft radiance thro' the night,
 And to each floating cloud discovers
 The haunts of blest or joyless lovers,
 Thy mildest influence to thy bard impart,
 'To warm, but not consume, his heart.

TWO HYMNS

TO

P R A C R I T I.

THE ARGUMENT.

IN all our conversations with learned *Hindus* we find them enthusiastick admirers of Poetry, which they consider as a divine art, that had been practised for numberless ages in heaven, before it was revealed on earth by VA'LMI'C, whose great Heroick Poem is fortunately preserved: the *Bráhmans* of course prefer that poetry, which they believe to have been *actually inspired*; while the *Vaidyas*, who are in general perfect grammarians and good poets, but are not suffered to read any of the *sacred* writings except the *Ayuroéda*, or *Body of Medical Tracts*, speak with rapture of their innumerable *popular* poems, *Epick*, *Lyrick*, and *Dramatick*, which were composed by men not literally inspired, but called, metaphorically, the sons of SERESWATI, or MINERVA; among whom the *Pandits* of all sects, nations, and degrees are unanimous in giving the prize of glory to CA'LI'DA'SA, who flourished in the court of VICRAMA'DITYA, fifty-seven years before Christ. He wrote several *Dramas*, one of which, entitled SA-CONTALA', is in my possession; and the subject of it appears to be as interesting as the composition is beautiful: besides these he published the *Mégha-dúta*, or cloud-messenger, and the *Nalódaya*, or rise of NALA, both elegant love-tales; the *Raghuvansa*, an Heroick Poem; and the *Cumára Sambhava*, or birth of CUMA'RA, which supplied me with materials for the first of the following Odes. I have not in-

deed yet read it; since it could not be correctly copied for me during the short interval, in which it is in my power to amuse myself with literature; but I have heard the story told both in *Sanscrit* and *Persian*, by many *Pandits*, who had no communication with each other; and their outline of it coincided so perfectly, that I am convinced of its correctness: that outline is here filled up, and exhibited in a lyric form, partly in the *Indian*, partly in the *Grecian*, taste; and great will be my pleasure, when I can again find time for such amusements, in reading the whole poem of CALIDA'SA, and in comparing my descriptions with the original composition. To anticipate the story in a preface would be to destroy the interest, that may be taken in the poem; a disadvantage attending all prefatory arguments, of which those prefixed to the several books of TASSO, and to the Dramas of METASTASIO, are obvious instances; but, that any interest may be taken in the two hymns addressed to PRACRITI, under different names, it is necessary to render them intelligible by a previous explanation of the mythological allusions, which could not but occur in them.

ISWARA, or I'SA, and I'SA'NI or I'SI, are unquestionably the OSIRIS and ISIS of Egypt; for, though neither a resemblance of names, nor a similarity of character, would separately prove the identity of *Indian* and *Egyptian* Deities, yet, when they both concur, with the addition of numberless corroborating circumstances, they form a proof little short

of demonstration. The *female* divinity, in the mythological systems of the East, represents the active *power* of the *male*; and that I'si' means *active nature*, appears evidently from the word *s'ácta*, which is derived from *s'acti*, or *power*, and applied to those *Hindus*, who direct their adoration principally to that goddess: this feminine character of PRACRITI, or *created nature*, is so familiar in most languages, and even in our own, that the gravest *English* writers, on the most serious subjects of religion and philosophy, speak of *her* operations, as if *she* were actually an animated being; but such personifications are easily misconceived by the multitude, and have a strong tendency to polytheism. The principal operations of nature are, not the absolute annihilation and new creation of what we call *material substances*, but the temporary extinction and reproduction, or, rather in one word, the *transmutation*, of *forms*; whence the epithet *Polymorphos* is aptly given to nature by *European* philosophers: hence ISWARA, SIVA, HARA (for those are his names and near a thousand more), united with I'si', represent the *secondary causes*, whatever they may be, of natural phenomena, and principally those of temporary *destruction and regeneration*; but the *Indian* ISIS appears in a variety of characters, especially in those of PA'RVATI', CA'LI', DURGA', and BHA'VANI', which bear a strong resemblance to the JUNO of HOMER, to HECATE, to the armed PALLAS, and to the *Lucretian* VENUS.

The name PA'RVATI' took its rise from a wild

poetical fiction. HIMA'LAYA, or the *Mansion of Snow*, is the title given by the *Hindus* to that vast chain of mountains, which limits *India* to the north, and embraces it with its eastern and western arms, both extending to the ocean; the former of those arms is called *Chandraséc'hara*, or the *Moon's Rock*; and the second, which reaches as far west as the mouths of the *Indus*, was named by the ancients *Montes Parvati*. These hills are held sacred by the *Indians*, who suppose them to be the terrestrial haunt of the God I'SWARA. The mountain *Himá-laya*, being personified, is represented as a powerful monarch, whose wife was MĒ'NA': their daughter is named PA'RVATI', or *Mountain-born*, and DURGA', or *of difficult access*; but the *Hindus* believe her to have been married to SIVA in a pre-existent state, when she bore the name of SATI'. The daughter of HIMA'LAYA had two sons; GANE'S'A, or the *Lord of Spirits*, adored as the wisest of Deities, and always invoked at the beginning of every literary work, and CUMA'RA, SCANDA, or CA'RTICE'YA, commander of the celestial armies.

The pleasing fiction of CA'MA, the *Indian Cupid*, and his friend VASANTA, or the *Spring*, has been the subject of another poem; and here it must be remembered, that the God of Love is named also SMARA, CANDARPA, and ANANGA. One of his arrows is called *Mellicà*, the *Nyctanthes* of our Botanists, who very unadvisedly reject the vernacular names of most *Asiatick* plants: it is beautifully introduced by CA'LIDA'SA into this lively couplet:

*Mellicāmuculē bhāti gunjanmattamadbhuvatah,
Prayānē panchaśānasya sanc'hamāpūrayanniva.*

‘The intoxicated bee shines and murmurs in the fresh-blown *Mellicā*, like him who gives breath to a white conch in the procession of the God with five arrows.’

A critick, to whom CA’LI’DA’SΑ repeated this verse, observed, that the comparison was not exact : since the bee sits on the blossom itself, and does not murmur at the end of the tube, like him who blows a conch : ‘I was aware of that,’ said the poet, and, therefore, described the bee as *intoxicated* : a drunken musician would blow the shell ‘at the wrong end.’ There was more than wit in this answer : it was a just rebuke to a dull critick ; for poetry delights in *general* images, and is so far from being a perfect imitation, that a scrupulous exactness of descriptions and similēs, by leaving nothing for the imagination to supply, never fails to diminish or destroy the pleasure of every reader, who has an imagination to be gratified.

It may here be observed, that *Nymphæa*, not *Lotos*, is the *generick* name in *Europe* of the flower consecrated to *Isis* : the *Persians* know by the name of *Nilúfer* that species of it, which the Botanists ridiculously call *Nelumbo*, and which is remarkable for its curious *pericarpium*, where each of the seeds contains in miniature the leaves of a perfect vegetable. The *lotos* of *HOMER* was probably the *sugarcane*, and that of *LINNÆUS* is a papilionaceous plant ; but he gives the same name to another

species of the *Nymphaea*; and the word is so constantly applied among us in *India* to the *Nilúfer*, that any other would be hardly intelligible: the blue lotos grows in *Cashmír* and in *Persia*, but not in *Bengal*, where we see only the red and the white; and hence occasion is taken to feign, that the lotos of *Hindustan* was dyed crimson by the blood of *SIVA*.

CUVÉRA, mentioned in the fourteenth stanza, is the God of Wealth, supposed to reside in a magnificent city, called *Alacà*; and VRIHASPATI, or the Genius of the planet *Jupiter*, is the preceptor of the gods in *Swerga* or the firmament: he is usually represented as their orator, when any message is carried from them to one of the three superior Deities.

The lamentations of RETI', the wife of CAMA, fill a whole book in the *Sanscrit* poem, as I am informed by my teacher, a learned *Vaidya*; who is restrained only from reading the book, which contains a description of the nuptials; for the ceremonies of a marriage where BRAHMA' himself officiated as the father of the bridegroom, are too holy to be known by any but *Bráhmans*.

The achievements of DURGA' in her martial character as the patroness of *Virtue*, and her battle with a demon in the shape of a buffalo, are the subject of many episodes in the *Puránas* and *Cávyas*, or sacred and popular poems; but a full account of them would have destroyed the unity of the Ode, and they are barely alluded to in the last stanza.

It seemed proper to change the measure, when the goddess was to be addressed as BHAVA'NI, or the *power of fecundity*; but such a change, though very common in *Sanscrit*, has its inconveniences in *European* poetry: a distinct Hymn is therefore appropriated to her in that capacity; for the explanation of which we need only premise, that LACSHMI' is the Goddess of *Abundance*; that the *Cétaca* is a fragrant and beautiful plant of the *Diacian* kind, known to Botanists by the name of *Pandanus*; and that the *Dúrgótsava*, or great festival of BHAVA'NI at the close of the rains, ends in throwing the image of the goddess into the *Ganges* or other sacred water.

I am not conscious of having left unexplained any difficult allusion in the two poems; and have only to add (lest *European* criticks should consider a few of the images as inapplicable to *Indian* manners), that the ideas of *snow* and *ice* are familiar to the *Hindus*; that the mountains of *Himálaya* may be clearly discerned from a part of *Bengal*; that the *Grecian* HÆMUS is the *Sanscrit* word *haimas*, meaning *snowy*; and that funeral *urns* may be seen perpetually on the banks of the river.

The two Hymns are neither translations from any other poems, nor imitations of any; and have nothing of PINDAR in them except the measures, which are nearly the same, syllable for syllable, with those of the first and second *Nemean Odes*: more musical stanzas might perhaps have been formed; but, in every art, variety and novelty are

considerable sources of pleasure. The style and manner of PINDAR have been greatly mistaken; and, that a distinct idea of them may be conceived by such, as have not access to that inimitable poet in his own language, I cannot refrain from subjoining the first *Nemean Ode*, not only in the same measure as nearly as possible, but almost word for word, with the original; those epithets and phrases only being necessarily added, which are printed in *Italick* letters.

THE HYMN

TO

D U R G A.

I. 1.

FROM thee begins the solemn air,
Ador'd GANE'SA'; next, thy sire we praise
(Him, from whose red clust'ring hair
A new-born crescent sheds propitious rays,
Fair as GANGA's curling foam),
Dread IS'WAKA; who lov'd o'er awful mountains,
Rapt in prescience deep, to roam,
But chiefly those, whence holy rivers gush,
Bright from their secret fountains,
And o'er the realms of BRAHMA' rush.

I. 2.

Rock above rock they ride sublime,
And lose their summits in blue fields of day,
Fashion'd first, when rolling time,
Vast infant, in his golden cradle lay,
Bidding endless ages run
And wreathe their giant heads in snows eternal
Gilt by each revolving sun;
Though neither morning beam, nor noontide glare,
In wintry sign or vernal,
Their adamantine strength impair;

I. 3.

Nor e'en the fiercest summer heat
 Could thrill the palace, where their Monarch reign'd
 On his frost-impearled seat,
 (Such height had unremitted virtue gain'd !)
 HIMA'LAYA, to whom a lovely child,
 Sweet PARVATI', sage ME'NA bore,
 Who now, in earliest bloom, saw heav'n adore
 Her charms ; earth languish, till she smil'd.

II. 1.

But she to love no tribute paid ;
 Great ISWARA her pious cares engag'd :
 Him, who Gods and fiends dismay'd,
 She sooth'd with off'rings meek, when most he rag'd.
 On a morn, when, edg'd with light,
 The lake-born flow'rs their sapphire cups expanded
 Laughing at the scatter'd night,
 A vale remote and silent pool she sought,
 Smooth-footed, lotos-handed,
 And braids of sacred blossoms wrought ;

II. 2.

Not for her neck, which, unadorn'd,
 Bade envying antelopes their beauties hide :
 Art she knew not, or she scorn'd ;
 Nor had her language e'en a name for pride.
 To the God, who, fix'd in thought,
 Sat in a crystal cave new worlds designing,
 Softly sweet her gift she brought,
 And spread the garland o'er his shoulders broad,
 Where serpents huge lay twining,
 Whose hiss the round creation aw'd.

II. 3.

He view'd, half-smiling, half-severe,
 The prostrate maid—That moment through the rocks
 He, who decks the purple year,
 VASANTA, vain of odorif'rous locks,
 With CA'MA, hors'd on infant breezes flew :
 (Who knows not CA'MA, nature's king ?)
 VASANTA barb'd the shaft and fix'd the string ;
 The living bow CANDARPA drew.

III. 1.

Dire sacrilege ! The chosen reed,
 That SMARA pointed with transcendent art,
 Glanc'd with unimagi'd speed,
 And ting'd its blooming barb in SIVA's heart :
 Glorious flow'r, in heav'n proclaim'd
 Rich *Mellicà*, with balmy breath delicious,
 And on earth *Nyctanthes* nam'd !
 Some drops divine, that o'er the lotos blue
 Trickled in rills auspicious,
 Still mark it with a crimson hue.

III. 2.

Soon clos'd the wound its hallow'd lips ;
 But nature felt the pain : heav'n's blazing eye
 Sank absorb'd in sad eclipse,
 And meteors rare betray'd the trembling sky ;
 When a flame, to which compar'd
 The keenest lightnings were but idle flashes,
 From that orb all-piercing glar'd,
 Which in the front of wrathful HARA rolls,
 And soon to silver ashes
 Reduc'd th' inflamer of our souls.

III. 3.

VAŚANT, for thee a milder doom,
 Accomplice rash, a thund'ring voice decreed :
 ' With'ring live in joyless gloom,
 ' While ten gay signs the dāncing seasons lead.
 ' Thy flow'rs, perennial once, now annual made,
 ' The Fish and Rām shall still adorn ;
 ' But, when the Bull has rear'd his golden horn,
 ' Shall, like yon idling rainbow, fade.'

IV. 1.

The thunder ceas'd ; the day return'd ;
 But ŚIVA from terrestrial haunts had fled :
 Smit with rapt'rous love he burn'd,
 And sigh'd on gemm'd *Caīlāsa's* viewless head.
 Lonely down the mountain steep,
 With flutt'ring heart, soft PARVATĪ descended ;
 Nor in drops of nectar'd sleep
 Drank solace through the night, but lay alarm'd,
 Lest her mean gifts offended
 The God her pow'rful beauty charm'd.

IV. 2.

All arts her sorr'wing damsels tried,
 Her brow, where wrinkled anguish low'r'd, to smoothe,
 And, her troubled soul to soothe,
 Sagacious MĒNA' mild reproof applied ;
 But nor art nor counsel sage,
 Nor e'en her sacred parent's tender chiding,
 Could her only pain assuage :
 The mountain drear she sought, in mantling shade
 Her tears and transports hiding,
 And oft to her adorer pray'd.

IV. 3.

There on a crag, whose icy rift
 Hurl'd night and horror o'er the pool profound,
 That with madding eddy swift
 Revengeful bark'd his rugged base around,
 The beauteous hermit sat ; but soon perceiv'd
 A *Bráhmén* old before her stand,
 His rude staff quiv'ring in his wither'd hand,
 Who, falt'ring, ask'd for whom she griev'd.

V. 1.

' What graceful youth with accents mild,
 ' Eyes like twin stars, and lips like early morn,
 ' Has thy pensive heart beguil'd ?'
 " No mortal youth," she said with modest scorn,
 " E'er beguil'd my guiltless heart :
 " Him have I lost, who to these mountains hoary
 " Bloom celestial could impart.
 " Thee I salute, thee ven'rate, thee deplore,
 " Dread SIVA, source of glory,
 " Which on these rocks must gleam no more !"

V. 2.

' Rare object of a damsel's love,'
 The wizard bold replied, ' who, rude and wild,
 ' Leaves eternal bliss above,
 ' And roves o'er wastes where nature never smil'd,
 ' Mounted on his milkwhite bull !
 ' Seek INDRA with ærial bow victorious,
 ' Who from vases ever full
 ' Quaffs love and nectar ; seek the festive hall,
 ' Rich caves, and mansion glorious
 ' Of young *Cumbhá*, lov'd by all ;

V. 3.

' But spurn that sullen wayward God,
 ' That three-ey'd monster, hideous, fierce, untam'd,
 ' Unattir'd, ill-girt, unshod——
 " Such fell impiety, the nymph exclaim'd,
 " Who speaks, must agonize ; who hears, must die ;
 " Nor can this vital frame sustain
 " The pois'nous taint, that runs from vein to vein ;
 " Death may atone the blasphemy."

VI. 1.

She spoke, and o'er the rifted rocks
 Her lovely form with pious phrensy threw ;
 But beneath her floating locks
 And waving robes a thousand breezes flew,
 Knitting close their silky plumes,
 And in mid-air a downy pillow spreading ;
 Till, in clouds of rich perfumes
 Embalm'd, they bore her to a mystick wood ;
 Where streams of glory shedding,
 The well-feign'd *Bráhmén*, *SIVA* stood.

VI. 2.

The rest, my song conceal :
 Unhallow'd ears the sacrilege might rue.
 Gods alone to Gods reveal
 In what stupendous notes th' immortals woo.
 Straight the sons of light prepar'd
 The nuptial feast, heav'n's opal gates unfolding,
 Which th' empyreal army shar'd ;
 And sage *HIMA'LAYA* shed blissful tears
 With aged eyes beholding
 His daughter, empress of the spheres.

VI. 3.

Whilst ev'ry lip with nectar glow'd,
 The bridegroom blithe his transformation told :
 Round the mirthful goblets flow'd,
 And laughter free o'er plains of ether roll'd :
 ' Thee too, like VISHNU, said the blushing queen,
 ' Soft MA'YA', guileful maid, attends ;
 ' But in delight supreme the phantasm ends ;
 ' Love crowns the visionary scene.'

VII. 1.

Then rose VRIHASPATI, who reigns
 Beyond red MANGALA's terrifick sphere,
 Wand'ring o'er cerulean plains :
 His periods eloquent heav'n loves to hear
 Soft as dew on waking flow'rs.
 He told, how TA'RACA with snaky legions,
 Envious of supernal pow'rs,
 Had menac'd long old ME'RU's golden head,
 And INDRA's beaming regions
 With desolation wild had spread :

VII. 2.

How, when the Gods to BRAHMA' flew
 In routed squadrons, and his help implor'd ;
 " Sons, he said, from vengeance due
 " The fiend must wield secure his fiery sword
 " (Thus th' unerring Will ordains),
 " Till from the Great Destroyer's pure embraces,
 " Knit in love's mysterious chains
 " With her, who, daughter to the mountain-king,
 " Yon snowy mansion graces,
 " CUMA'RA, warrior-child, shall spring ;

VII. 3.

" Who, bright in arms of heav'nly proof,
 " His crest a blazing star, his diamond mail
 " Colour'd in the rainbow's woof,
 " The rash invaders fiercely shall assail,
 " And, on a stately peacock borne, shall rush
 " Against the dragons of the deep;
 " Nor shall his thund'ring mace insatiate sleep,
 " Till their infernal chief it crush."

VIII. 1.

' The splendid host with solemn state
 ' (Still spoke th' ethereal orator unblam'd)
 ' Reason'd high in long debate;
 ' Till, through my counsel provident, they claim'd
 ' Helpless CA'MA's potent aid:
 ' At INDRA's wish appear'd the soul's inflamer,
 ' And, in vernal arms array'd,
 ' Engag'd (ah, thoughtless!) in the bold emprise
 ' To tame wide nature's tamer,
 ' And soften Him, who shakes the skies.

VIII. 2.

' See now the God, whom all ador'd,
 ' An ashy heap, the jest of ev'ry gale!
 ' Loss by heav'n and earth deplor'd!
 ' For, love ex'tinguish'd, earth and heav'n must fail.
 ' Mark, how RETI' bears his urn,
 ' And tow'rd her widow'd pile with piercing ditty
 ' Points the flames—ah, see it burn!
 ' How ill the fun'ral with the feast agrees!
 ' Come, love's pale sister, pity;
 ' Come, and the lover's wrath appease.'

VIII. 3.

Tumultuous passions, whilst he spoke,
 In heav'nly bosoms mix'd their bursting fire,
 Scorning frigid wisdom's yoke,
 Disdain, revenge, devotion, hope, desire :
 Then grief prevail'd, but pity won the prize.
 Not SIVA could the charm resist :
 ' Rise, holy love !' he said ; and kiss'd
 The pearls, that gush'd from DURGA's eyes.

IX. 1.

That instant through the blest abode,
 His youthful charms renew'd, ANANGA came :
 High on em'rald plumes he rode
 With RETI' brighten'd by th' eluded flame ;
 Nor could young VASANTA mourn
 (Officious friend !) his darling lord attending,
 Though of annual beauty shorn :
 ' Love-shafts enow one season shall supply,
 ' He menac'd unoffending,
 ' To rule the rulers of the sky.'

IX. 2.

With shouts the boundless mansion rang ;
 And, in sublime accord, the radiant quire
 Strains of bridal rapture sang
 With glowing conquest join'd and martial ire :
 ' Spring to life, triumphant son,
 ' Hell's future dread, and heav'n's eternal wonder !
 ' Helm and flaming habergeon
 ' For thee, behold, immortal artists weave,
 ' And edge with keen blue thunder
 ' The blade, that shall th' oppressor cleave.'

IX. 3.

O DURGA', thou hast deign'd to shield
Man's feeble virtue with celestial might,
Gliding from yon jasper field,
And, on a lion borne, hast brav'd the fight;
For, when the demon Vice thy realms defied,
And arm'd with death each arched horn,
Thy golden lance, O goddess mountain-born,
Touch but the pest—He roar'd and died.

THE HYMN

TO

B. H A V A N I.

THE HYMN

TO

B H A V A ' N I.

WHEN time was drown'd in sacred sleep,
And raven darkness brooded o'er the deep,
Reposing on primeval pillows
Of tossing billows,
The forms of animated nature lay;
Till o'er the wild abyss, where love
Sat like a nestling dove,
From heav'n's dun concave shot a golden ray.

Still brighter and more bright it stream'd,
Then, like a thousand suns, resistless gleam'd;
Whilst on the placid waters blooming,
The sky perfuming,
An op'ning Lotos rose, and smiling spread
His azure skirts and vase of gold,
While o'er his foliage roll'd
Drops, that impearl BHAVA'NI's orient bed.

Mother of Gods, rich nature's queen,
Thy genial fire emblaz'd the bursting scene;
For, on th' expanded blossom sitting,
With sun-beams knitting
That mystick veil for ever unremov'd,
Thou badst the softly kindling flame
Pervade this peopled frame,
And smiles, with blushes ting'd, the work approv'd,

Goddess, around thy radiant throne
The scaly shoals in spangled vesture shone,
Some slowly through green waves advancing,
Some swiftly glancing,
As each thy mild mysterious pow'r impell'd :
E'en orcs and river-dragons felt
Their iron bosoms melt
With scorching heat ; for love the mightiest quell'd.

But straight ascending vapours rare
O'er-canopied thy seat with lucid air,
While, through young INDRA's new dominions
Unnumber'd pinions
Mix'd with thy beams a thousand varying dyes,
Of birds or insects, who pursued
Their flying loves, or woo'd
Them yielding, and with musick fill'd the skies.

And now bedeck'd with sparkling isles
Like rising stars, the watry desert smiles ;
Smooth plains by waving forests bounded,
With hillocks rounded,
Send forth a shaggy brood, who, frisking light
In mingled flocks or faithful pairs,
Impart their tender cares :
All animals to love their kind invite.

Nor they alone : those vivid gems,
That dance and glitter on their leafy stems,
Thy voice inspires, thy bounty dresses,
Thy rapture blesses,
From yon tall palm, who, like a sunborn king,
His proud tiara spreads elate,
To those, who throng his gate,
Whene purple chieftains vernal tribute bring.

A gale so sweet o'er GANGA' breathes,
That in soft smiles her graceful cheek she wreathes.
Mark, where her argent brow she raises,
And blushing gazes
On yon fresh Cétaca, whose am'rous flow'r
Throws fragrance from his flaunting hair,
While with his blooming fair
He blends perfume, and multiplies the bow'r.

Thus, in one vast eternal gyre,
Compact or fluid shapes, instinct with fire,
Lead, as they dance, this gay creation,
Whose mild gradation
Of melting tints illudes the visual ray :
Dense earth in springing herbage lives,
Thence life and nurture gives
To sentient forms, that sink again to clay.

Ye maids and youths on fruitful plains,
Where LACSHMI' revels and BHAVA'NI' reigns,
Oh, haste ! oh, bring your flow'ry treasures,
To rapid measures
Tripping at eve these hallow'd banks along :
The pow'r, in yon dim shrines ador'd,
To primal waves restor'd,
With many a smiling race shall bless your song.

A HYMN

TO

F · N · D · R · A.

THE ARGUMENT.

SO many allusions to *Hindu* Mythology occur in the following Ode, that it would be scarce intelligible without an explanatory introduction; which, on every account and on all occasions, appears preferable to notes in the margin.

A distinct idea of the God, whom the poem celebrates, may be collected from a passage in the ninth section of the *Gîtâ*, where the sudden change of measure has an effect similar to that of the finest modulation :

*tè punyamásádyá suréndra lócam
asnanti divyán dividévvabbógán,
tè tam bhuctwà swergalócam visálam
cshínè punyè mertyalócam visant*

“ These, having through virtue reached the mansion of the king of *Sura*’s, feast on the exquisite heavenly food of the Gods : they, who have enjoyed this lofty region of *SWERGA*, *but* whose virtue is exhausted, revisit the habitation of mortals.”

INDRA, therefore, or the *King* of Immortals, corresponds with one of the ancient *Jupiters* (for several of that name were worshipped in *Europe*), and particularly with *Jupiter* the *Conductor*, whose attributes are so nobly described by the *Platonick* Philosophers : one of his numerous titles is *Dyupeti*, or, in the nominative case before certain letters, *Dyupetir*; which means the *Lord of Heaven*, and seems a more probable origin of the *Hetruscan* word than *Jucans Pater* ; as *Diespiter* was, probably, not the

Father, but the *Lord*, of *Day*. He may be considered as the *Jove* of *ENNIUS* in his memorable line;

‘*Aspice hoc sublime candens, quem invocant omnes Jovem,*’

where the poet clearly means the firmament, of which *INDRA* is the personification. He is the God of thunder and the five elements, with inferior *Genii* under his command; and is conceived to govern the Eastern quarter of the world, but to preside, like the *Genius* or *Agathodæmon* of the Ancients, over the celestial bands, which are stationed on the summit of *MĒ’RU*, or the North-pole, where he solaces the Gods with nectar and heavenly musick: hence, perhaps, the *Hindus*, who give evidence, and the magistrates, who hear it, are directed to stand fronting the East or the North.

This imaginary mount is here feigned to have been seen in a vision at *Vārānasi*, very improperly called *Banāris*, which takes its name from two rivulets, that embrace the city; and the bard, who was favoured with the sight, is supposed to have been *VYA’SÄ*, surnamed *Dwaipáyana*, or *‘Dwelling in an Island*; who, if he really composed the *Gîtä*, makes very flattering mention of himself in the tenth chapter. The plant *Latä*, which he describes weaving a net round the mountain *Man-dāra*, is transported by a poetical liberty to *Suméru*, which the great author of the *Mahabhārat* has richly painted in four beautiful couplets: it is the generick name for a *creeper*, though represented

here as a species, of which many elegant varieties are found in *Asia*.

The Genii named *Cinnara's* are the male dancers in *Swerga*, or the Heaven of *INDRA*; and the *Apsara's* are his dancing-girls, answering to the *fairies* of the *PERSIANS*, and to the damsels called in the *KORAN* *hhûru'lûyûn*, or *with antelopes' eyes*. For the story of *Chitrarat'ha*, the chief musician of the *Indian* paradise, whose *painted car* was burned by *ARJUN*, and for that of *Chaturdesaretna*, or *fourteen gems*, as they are called, which were produced by churning the ocean, the reader must be referred to Mr. *WILKINS's* learned annotations on his accurate version of the *Bhagavadgîtâ*. The fable of the pomegranate-flower is borrowed from the popular mythology of *Népâl* and *Tibet*.

In this poem the same form of stanza is repeated with *variations*, on a principle entirely new in modern lyric poetry, which on some future occasion may be fully explained.

THE HYMN.

BUT ah! what glories yon blue vault emblaze?
What living meteors from the zenith stream?
Or hath a rapt'rous dream
Perplex'd the isle-born bard in fiction's maze?
He wakes; he hears; he views no fancied rays.
'Tis INDRA mounted on the sun's bright beam;
And round him revels his empyreal train:
How rich their tints! how sweet their strain!

Like shooting stars around his regal seat
A veil of many-colour'd light they weave,
That eyes unholý would of sense bereave:
Their sparkling hands and lightly-tripping feet
Tir'd gales and panting clouds behind them leave.
With love of song and sacred beauty smit
The mystick dance they knit;
Pursuing, circling, whirling, twining, leading,
Now chasing, now receding;
Till the gay pageant from the sky descends
On charm'd *Suméru*, who with homage bends.

Hail, mountain of delight,
Palace of glory, bless'd by glory's king!
With prosp'ring shade embow'r me, whilst I sing
Thy wonders yet unreach'd by mortal flight.

Sky-piercing mountain! In thy bow'rs of love
No tears are seen, save where medicinal stalks
Weep drops balsamick o'er the silver'd walks;
No plaints are heard, save where the restless dove
Of coy repulse and mild reluctance talks;
Mantled in woven gold, with gems enchas'd,
With em'rald hillocks grac'd,
From whose fresh laps in young fantastick mazes
Soft crystal bounds and blazes
Bathing the lithe convolvulus, that winds
Obsequious, and each flaunting arbour binds.

When sapient BRAHMA' this new world approv'd,
On woody wings eight primal mountains mov'd;
But INDRA mark'd *Suméru* for his own,
And motionless was ev'ry stone.

Dazzling the moon he rears his golden head:
Nor bards inspir'd, nor heav'n's all-perfect speech
Less may unhallow'd rhyme his beauties teach,
Or paint the pavement which th' immortals tread;
Nor thought of man his awful height can reach:
Who sees it, maddens; who approaches, dies;
For, with flame-darting eyes,
Around it roll a thousand sleepless dragons;
While from their diamond flagons
The feasting Gods exhaustless nectar sip,
Which glows and sparkles on each fragrant lip.

This feast, in mem'ry of the churned wave
Great INDRA gave, when *Amrit* first was won
From impious demons, who to *Máyà*'s eyes
Resign'd the prize, and rued the fight begun.

Now, while each ardent *Cinnara* persuades
 The soft-ey'd *Apsarà* to break the dance,
 And leads her loth, yet with love-beaming glance,
 To banks of marjoram and *Champac* shades,
 Celestial *Genii* tow'rd their king advance
 (So call'd by men, in heav'n *Gandharva's* nam'd)
 For matchless mäsick fam'd.
 Soon, where the bands in lücid rows assemble,
 Flutes breathe, and citherns tremble;
 Till CHITRARATHA sings—His painted car,
 Yet unconsum'd, gleams like an orient star.

Hush'd was ev'ry breezy pinion,
 Ev'ry stream his fall suspended:
 Silence reign'd; whose söfe dominion
 Soon was rais'd, but soon was ended.

He sings, how, ' whilom from the troubled main
 ' The sov'reign elephant *Airávan* sprang;
 ' The breathing shell, that peals of conquest rang;
 ' The parent cow, whom none implores in vain;
 ' The milkwhite steed, the bow with deaf'ning clang;
 ' The Goddesses of beauty, wealth, and wine;
 ' Flow'rs, that unfading shine,
 ' NA'RA'YAN's gem, the moonlight's tender languish;
 ' Blue venom, source of anguish;
 ' The solemn lëech, slow-moving o'er the strand,
 ' A vase of long-sought *Amrit* in his hand.

' To soften human ills dread SIVA drank
 ' The pois'nous flood, that stain'd his azure neck;
 ' The rest thy mansions deck,
 ' High *Swerga*, stor'd in many a blazing rank.

' Thou, God of thunder, satst on *Méru* thron'd,
 ' Cloud-riding, mountain-piercing, thousand-ey'd,
 ' With young *PULO'MAJA*, thy blooming bride,
 ' Whilst air and skies thy boundless empire own'd;
 ' Hail, *DYUPETIR*, dismay to *BALA*'s pride!
 ' Or speaks *PURANDER* best thy martial fame,
 ' Or *SACRA*, mystick name?
 ' With various praise in odes and hallow'd story,
 ' Sweet bards shall hymn thy glory.
 ' Thou, *VA'SAVA*, from this unmeasur'd height
 ' Shedst pearl, shedst odours o'er the sons of light!

The Genius rested; for his pow'rful art
 Had swell'd the monarch's heart with ardour vain,
 That threaten'd rash disdain, and seem'd to low'r
 On Gods of loftier pow'r and ampler reign.

He smil'd; and, warbling in a softer mode,
 Sang, ' the red light'ning, hail, and whelming rain.
 ' O'er *Gócul* green and *Vraja*'s nymph-lov'd plain
 ' By *INDRA* hurl'd, whose altars ne'er had glow'd,
 ' Since infant *CRISHNA* rul'd the rustick train
 ' Now thrill'd with terror—Them the heav'nly child
 ' Call'd, and with looks ambrosial smil'd,
 ' Then with one finger rear'd the vast *Gevérden*,
 ' Beneath whose rocky burden
 ' On pastures dry the maids and herdsmen trod:
 ' The Lord of thunder felt a mightier God!

What furies potent modulation soothes!
 E'en the dilated heart of *INDRA* shrinks:
 His ruffled brow he smooths,
 His lance half-rais'd with listless languor sinks,

A sweeter strain the sage musician chose :
 He told, how 'SACHI, soft as morning light,
 ' Blythe SACHI, from her Lord INDRA'NI' hight,
 ' When through clear skies their car ethereal rose,
 ' Fix'd on a garden trim her wand'ring sight,
 ' Where gay pomegranates, fresh with early dew,
 ' Vaunted their blossoms new :
 " Oh ! pluck, she said, yon' gems, which nature dresses
 " To grace my darker tresses."
 ' In form a shepherd's boy, a God in soul,
 ' He hasten'd, and the bloomy treasure stole.

' The reckless peasant, who those glowing flow'rs,
 ' Hopeful of rubied fruit, had foster'd long,
 ' Seiz'd and with cordage strong
 ' Shackled the God, who gave him show'rs.

' Straight from sev'n winds immortal Genii flew,
 ' Green *Varuna*, whom foamy waves obey,
 ' Bright *Vabni* flaming like the lamp of day,
 ' *Cuvéra* sought by all, enjoyed by few,
 ' *Marut*, who bids the winged breezes play,
 ' Stern *Yama*, ruthless judge, and *Isa* cold
 ' With *Nairrit* mildly bold :
 ' They with the ruddy flash, that paints his thunder,
 ' Rend his vain bands asunder.
 ' Th' exulting God resumes his thousand eyes,
 ' Four arms divine, and robes of changing dyes.'

Soft memory retrac'd the youthful scene :
 The thund'rer yielded to resistless charms,
 Then smil'd enamour'd on his blushing queen,
 And melted in her arms.

Such was the vision, which, on *Varan's* breast
Or *Asi* pure with offer'd blossoms fill'd,
DWAIPA'YAN slumb'ring saw; (thus *NA'RED* will'd)
For waking eye such glory never bless'd,
Nor waking ear such musick ever thrill'd.
It vanish'd with light sleep: he, rising, prais'd
The guarded mount high-raised,
And pray'd the thund'ring pow'r, that sheafy treasure
Mild show'rs and vernal pleasures,
The lab'ring youth in mead and vale might cheer,
And cherish'd herdsmen bless th' abundant year.

Thee, darter of the swift blue bolt, he sang;
Sprinkler of genial dews and fruitful rains
O'er hills and thirsty plains!
' When through the waves of war thy charger sprang
' Each rock rebellow'd and each forest rang,
' Till vanquish'd *Asurs* felt avenging pains.
' Send o'er their seats the snake, that never dies,
' But waft the virtuous to thy skies!

A HYMN

TO

S Ú R Y A.

THE ARGUMENT.

A PLAUSIBLE opinion has been entertained by learned men, that the principal source of idolatry among the ancients was their enthusiastick admiration of the Sun; and that, when the primitive religion of mankind was lost amid the distractions of establishing regal government, or neglected amid the allurements of vice, they ascribed to the great visible luminary, or to the wonderful fluid, of which it is the general reservoir, those powers of pervading all space and animating all nature, which their wiser ancestors had attributed to one eternal MIND, by whom the substance of fire had been created as an inanimate and secondary cause of natural phenomena. The Mythology of the East confirms this opinion; and it is probable, that the *triple Divinity* of the *Hindus* was originally no more than a personification of the Sun, whom they call *Treyitenu*, or *Three-bodied*, in his triple capacity of producing forms by his genial *heat*, preserving them by his *light*, or destroying them by the concentrated force of his *igneous* matter: this, with the wilder conceit of a *female power* united with the Godhead, and ruling nature by his authority, will account for nearly the whole system of *Egyptian*, *Indian*, and *Grecian* polytheism, distinguished from the sublime Theology of the Philosophers, whose understandings were too strong to admit the popular belief, but whose influence was too weak to reform it.

SURYA, the PHŒBUS of *European* heathens, has near fifty names or epithets in the *Sanscrit* language; most of which, or at least the meanings of them, are introduced in the following Ode; and every image, that seemed capable of poetical ornament, has been selected from books of the highest authority among the *Hindus*: the title *Arca* is very singular; and it is remarkable, that the *Tibetians* represent the Sun's car in the form of a *boat*.

It will be necessary to explain a few other particulars of the *Hindu* Mythology, to which allusions are made in the poem. SOMA, or the Moon, is a *male* Deity in the *Indian* system, as *Mona* was, I believe, among the *Saxons*, and *Lunus* among some of the nations, who settled in *Italy*: his titles also, with one or two of the ancient fables, to which they refer, are exhibited in the second stanza. Most of the *Lunar mansions* are believed to be the daughters of *Casyapa*, the first production of *Brahmà's* head, and from their names are derived those of the twelve months, who are here feigned to have married as many constellations: this primeval *Bráhma*n and *Vinatà* are also supposed to have been the parents of *Arun*, the charioteer of the Sun, and of the bird *Garuda*, the eagle of the great *Indian* Jove, one of whose epithets is *Mádhava*.

After this explanation the Hymn will have few or no difficulties, especially if the reader has perused and studied the *Bhagavadgítà*, with which our literature has been lately enriched, and the fine episode from the *Mahábhárat*, on the production

of the *Amrita*, which seems to be almost wholly astronomical, but abounds with poetical beauties. Let the following description of the demon *Ráhu*, decapitated by *Náráyan*, be compared with similar passages in *Hesiod* and *Milton* :

*tach ch'bailasringapratiman dánavasya sirò mahat
chacrach'binnam c'hamutpatya nenádíti bhayancaram,
tat cabandham pepátásya visp'burad dharanítale
sapervatavanadwípán daityasyácampayanmahím.*

THE HYMN.

FOUNTAIN of living light,
That o'er all nature streams,
Of this vast microcosm both nerve and soul;
Whose swift and subtil beams,
Eluding mortal sight,
Pervade, attract, sustain th' effulgent whole,
Unite, impel, dilate, calcine,
Give to gold its weight and blaze,
Dart from the diamond many-tinted rays,
Condense, protrude, transform, concoct, refine
The sparkling daughters of the mine;
Lord of the lotos, father, friend, and king,
O Sun, thy pow'rs I sing:
Thy substance *Indra* with his heav'nly bands
Nor sings nor understands;
Nor e'en the *Védas* three to man explain
Thy mystick orb triform, though *Brahmà* tun'd the strain.

Thou, nectar-beaming Moon,
Regent of dewy night,
From yon black roe, that in thy bosom sleeps,
Fawn-spotted *Sasin* hight;
Wilt thou desert so soon
Thy night-flow'rs pale, whom liquid odour steep,

And *Oshadhi's* transcendent beam
 Burning in the darkest glade ?
 Will no lov'd name thy gentle mind persuade
 Yet one short hour to shed thy cooling stream ?
 But ah ! we court a passing dream :
 Our pray'r nor *Indu* nor *Himánsu* hears ;
 He fades ; he disappears—
 E'en *Caryapa's* gay daughters twinkling die,
 And silence lulls the sky,
 Till *Ghátacs* twitter from the moving brake,
 And sandal-breathing gales on beds of ether wake.

Burst into song, ye spheres ;
 A greater light proclaim,
 And hymn, concentrick orbs, with sev'nfold chime
 The God with many a name ;
 Nor let unhallow'd ears
 Drink life and rapture from your charm sublime :
 ' Our bosoms, *Aryama*, inspire,
 ' Gem of heav'n, and flow'r of day,
 ' *Vivaswat*, lancer of the golden ray,
 ' *Divácara*, pure source of holy fire,
 ' Victorious *Ráma's* fervid sire,
 ' Dread child of *Aditi*, *Martunda* bless'd,
 ' Or *Súra* be address'd,
 ' *Ravi*, or *Mihira*, or *Bhánu* bold,
 ' Or *Arca*, title old,
 ' Or *Heridaswa* drawn by green-hair'd steeds,
 ' Or *Carmasacshi* keen, attesting secret deeds.

' What fiend, what monster fierce
 ' E'er durst thy throne invade ?
 ' Malignant *Ráhu*. Him thy wakeful sight,
 ' That could the deepest shade
 ' Of snaky *Narac* pierce,
 ' Mark'd quaffing nectar ; when by magick sleight

A HYMN TO SŪRYA

‘ A *Sūra*’s lovely form he wore,
‘ Rob’d in light, with lotos crown’d,
‘ What time th’ immortals peerless treasures found
‘ On the churn’d Ocean’s gem-bespangled shore,
‘ And *Mandar*’s load the tortoise bore :
‘ Thy voice reveal’d the daring sacrilege;
‘ Then, by the deathful edge
‘ Of bright *Sudersan* cleft, his dragon head
‘ Dismay and horror spread
‘ Kicking the skies, and struggling to impair
‘ The radiance of thy robes, and stain thy golden hair.

‘ With smiles of stern disdain
‘ Thou, sov’reign victor, seest
‘ His impious rage : soon from the mad assault
‘ Thy coursers fly releas’d ;
‘ They toss each verdant mane,
‘ And gallop o’er the smooth aerial vault ;
‘ Whilst in charm’d *Gócul*’s od’rous vale
‘ Blue-ey’d *Yamunà* descends
‘ Exulting, and her tripping tide suspends,
‘ The triumph of her mighty sire to hail :
‘ So must they fall, who Gods assail !
‘ For now the demon rues his rash emprise,
‘ Yet, bellowing blasphemies
‘ With pois’nous throat, for horrid vengeance thirsts,
‘ And oft with tempest bursts,
‘ As oft repell’d he groans in fiery chains,
‘ And o’er the realms of day unvarquish’d *Sūrya* reigns.

Ye clouds, in wavy wreathes
Your dusky van unfold ;
O’er dimpled sands, ye surges, gently flow,
With sapphires edg’d and gold !
Loose-tress’d morning breathes,
And spreads her blushes with expansive glow ;

A HYMN TO SU'RYA.

But chiefly where heav'n's op'ning eye
Sparkles at her saffron gate,
How rich, how regal in his orient state !
Erelong he shall emblaze th' unbounded sky :
The fiends of darkness yelling fly ;
While birds of liveliest note and lightest wing
The rising daystar sing,
Who skirts th' horizon with a blazing line
Of topazes divine ;
E'en, in their prelude, brighter and more bright,
Flames the red east, and pours insufferable light*.

First o'er blue hills appear,
With many an agate hoof
And pasterns fring'd with pearl, sev'n coursers green ;
Nor boasts yon arched woof,
That girds the show'ry sphere,
Such heav'n-spun threads of colour'd light serene,
As tinge the reins, which *Arun* guides,
Glowing with immortal grace,
Young *Arun*, loveliest of *Vinatian* race,
Though younger He, whom *Mádhava* bestrides,
When high on eagle-plumes he rides :
But oh ! what pencil of a living star
Could paint that gorgeous car,
In which, as in an ark supremely bright,
The lord of boundless light
Ascending calm o'er th' empyrean sails,
And with ten thousand beams his awful beauty veils.

Behind the glowing wheels
Six jocund seasons dance,
A radiant month in each quick-shifting hand ;
Alternate they advance,
While buxom nature feels
The grateful changes of the frolick band :

* See GRAY'S Letters, p. 382, 4to. and the note.

Each month a constellation fair
 Knit in youthful wedlock holds,
 And o'er each bed a varied sun unfolds,
 Lest one vast blaze our visual force impair,
 A canopy of woven air.
Vasanta blythe with many a laughing flow'r
 Decks his *Canarpa's* bow'r ;
 The drooping pastures thirsty *Grishma* dries,
 Till *Versha* bids them rise ;
 Then *Sarat* with full sheaves the champaign fills,
 Which *Sisira* bedews, and stern *Hémanta* chills.

Mark, how the all-kindling orb
 Meridian glory gains !
 Round *Méru's* breathing zone he winds oblique
 O'er pure cerulean plains :
 His jealous flames absorb
 All mien's lights, and unresisted strike
 The world with rapt'rous joy and dread.
 Ocean, smit with melting pain,
 Shrinks, and the fiercest monster of the main
 Mantles in caves profound his tusky head
 With sea-weeds dank and coral spread :
 Less can mild earth and her green daughters bear
 The noon's wide-wasting glare ;
 To rocks the panther creeps ; to woody night
 The vulture steals his flight ;
 E'en cold cameleons pant in thickets dun,
 And o'er the burning grit th' unwinged locusts run !

But when thy foaming steeds
 Descend with rapid pace
 Thy fervent axle hast'ning to allay,
 What majesty, what grace
 Dart o'er the western meads
 From thy relenting eye their blended ray !

Soon may th' undazzled sense behold
 Rich as *Vishnu's* diadem,
 Or *Amrit* sparkling in an azure gem,
 Thy horizontal globe of molten gold,
 Which pearl'd and rubied clouds infold.
 It sinks; and myriads of diffusive dyes
 Stream o'er the tissued skies,
 Till *Sôma* smiles, attracted by the song
 Of many a plumed throng
 In groves, meads, vales; and, whilst he glides above,
 Each bush and dancing bough quaffs harmony and love.

Then roves thy poet free,
 Who with no borrow'd art
 Dares hymn thy pow'r, and durst provoke thy blaze,
 But felt thy thrilling dart;
 And now, on lowly knee,
 From him, who gave the wound, the balsam prays.
 Herbs, that assuage the fever's pain,
 Scatter from thy rolling car,
 Cull'd by sage *Arwin* and divine *Cumâr*;
 And, if they ask, "What mortal pours the strain?"
 Say (for thou seest earth, air, and main)
 Say: "From the bosom of yon silver isle,
 "Where skies more softly smile,
 "He came; and, lisping our celestial tongue,
 "Though not from *Brahmâ* sprung,
 "Draws orient knowledge from its fountains pure,
 "Through caves obstructed long, and paths too long obscure

Yes; though the *Sanscrit* song
 Be strown with fancy's wreathes,
 And emblems rich, beyond low thoughts refin'd,
 Yet heav'nly truth it breathes
 With attestation strong,
 That, loftier than thy sphere, th' Eternal Mind,

Unmov'd, unrival'd, undefil'd,
Reigns with providence benign:
He still'd the rude abyss, and bade it shine
(Whilst Sapience with approving aspect mild
Saw the stupendous work, and smil'd);
Next thee, his flaming minister, bade rise
O'er young and wondering skies.
Since thou, great orb, with all-enlight'ning ray
Rulest the golden day,
How far more glorious He, who said serene,
Be, and *thou wast*—Himself unform'd, unchang'd, unseen!

A HYMN

TO

L A C S H M I.

THE ARGUMENT.

MOST of the allusions to *Indian Geography and Mythology*, which occur in the following Ode to the Goddess of Abundance, have been explained on former occasions; and the rest are sufficiently clear. LACSHMI', or SRI', the CERES of *India*, is the *preserving power* of nature, or, in the language of allegory, the consort of VISHNU or HERI, a personification of the divine goodness; and her origin is variously deduced in the several *Puráná's*, as we might expect from a system wholly figurative and emblematical. Some represent her as the daughter of BHRIGU, a son of BRAHMA'; but, in the *Márcandéya Puràn*, the *Indian Isis*, or *Nature*, is said to have assumed three transcendent forms, according to her three *guna's* or *qualities*, and, in each of them, to have produced a pair of divinities, BRAHMA' and LACSHMI', MAHE'SA and SERESWATI', VISHNU and CA'LI'; after whose intermarriage, BRAHMA' and SERESWATI' formed the mundane Egg, which MAHE'SA and CA'LI' divided into halves; and VISHNU together with LACSHMI' preserved it from destruction: a third story supposes her to have sprung from the *Sea of milk*, when it was churned on the second incarnation of HERI, who is often painted reclining on the serpent ANANTA, the emblem of eternity; and this fable, whatever may be the meaning of it, has been chosen as the most poetical. The other names of SRI', or *Prosperity*, are HERIPRIYA', PEDMA'LAYA', or PEDMA', and CAMALA; the first implying the wife of VISHNU, and the rest derived from the names of the Lotos. As to the tale of SUDA'MAN, whose wealth is proverbial among the *Hindus*, it is related at considerable length in the *Bhágavat*, or great *Puràn* on the Achievements of CRISHNA: the *Bráhmén*, who read it with me, was frequently stopped by his tears. We may be inclined perhaps to think, that the wild fables of idolaters are not worth knowing, and that we may be satisfied with mispending our time in learning the Pagan Theology of old *Greece and Rome*; but we must consider, that the allegories contained in the Hymn to LACSHMI' constitute at this moment the prevailing religion of a most extensive and celebrated Empire, and are devoutly believed by many millions, whose industry adds to the revenue of *Britain*, and whose manners, which are interwoven with their religious opinions, nearly affect all *Europeans*, who reside among them.

THE HYMN.

DAUGHTER of Ocean and primeval Night,
Who, fed with moonbeams dropping silver dew,
And cradled in a wild wave dancing light,
Saw'st with a smile new shores and creatures new,
Thee, Goddess, I salute ; thy gifts I sing,
And, not with idle wing,
Soar from this fragrant bow'r through tepid skies,
Ere yet the steeds of noon's effulgent king
Shake their green manes and blaze with rubied eyes :
Hence, floating o'er the smooth expanse of day,
Thy bounties I survey,
See through man's oval realm thy charms display'd,
See clouds, air, earth, performing thy behest,
Plains by soft show'rs, thy tripping handmaids, dress'd,
And fruitful woods, in gold and gems array'd,
Spangling the mingled shade ;
While autumn boon his yellow ensign rears,
And stores the world's true wealth in rip'ning ears.

But most that central tract thy smile adorns,
Which old *Himála* clips with fost'ring arms,
As with a waxing moon's half-circling horns,
And shields from bandits fell, or worse alarms
Of *Tatar* horse from *Yunan* late subdued,
Or *Bactrian* bowmen rude ;

Snow-crown'd *Himála*, whence, with wavy wings
 Far spread, as falcons o'er their nestlings brood,
 Fam'd *Bráhmáputra* joy and verdure brings,
 And *Sindhu's* five-arm'd flood from *Cashghar* hastes,
 To cheer the rocky wastes,
 Through western this and that through orient plains;
 While bluish *Iámuná* between them streams,
 And *Gangá* pure with sunny radiance gleams,
 Till *Vání*, whom a russet ochre stains,
 Their destin'd confluence gains:
 'Then flows in mazy knot the triple pow'r
 O'er laughing *Magadh* and the vales of *Gour*.

Not long inswath'd the sacred infant lay
 (Celestial forms full soon their prime attain):
 Her eyes, oft darted o'er the liquid way,
 With golden light emblaz'd the darkling main;
 And those firm breasts, whence all our comforts well,
 Rose with enchanting swell;
 Her loose hair with the bounding billows play'd,
 And caught in charming toils each pearly shell,
 That idling through the surgy forest stray'd;
 When ocean suffer'd a portentous change,
 Toss'd with convulsion strange;
 For lofty *Mandar* from his base was torn,
 With streams, rocks, woods, by God and Demons whirl'd,
 While round his craggy sides the mad spray curl'd,
 Huge mountain, by the passive Tortoise borne:
 Then sole, but not forlorn,
 Shipp'd in a flow'r, that balmy sweets exhal'd,
 O'er waves of dulcet cream *PEDMA'LA'* sail'd.

So name the Goddess from her Lotos blue,
 Or *CAMALA'*, if more auspicious deem'd:
 With many-petal'd wings the blossom flew,
 And from the mount a flutt'ring sea-bird seem'd,

Till on the shore it stopp'd, the heav'n-lov'd shore,
 • Bright with unvalued store
 Of gems marine by mirthful INDRA won;
 But she, (what brighter gem had shone before ?)
 No bride for old MA'RI'CHA's frolick son,
 On azure HERI' fix'd her prosp'ring eyes:
 Love bade the bridegroom rise;
 Straight o'er the deep, then dimpling smooth, he rush'd;
 And tow'rd th' unmeasur'd snake, stupendous bed,
 The world's great mother, not reluctant, led:
 All nature glow'd, whene'er she smil'd or blush'd;
 The king of serpents hush'd
 His thousand heads, where diamond mirrors blaz'd,
 'That multiplied her image, as he gaz'd,

Thus multiplied, thus wedded, they pervade,
 In varying myriads of ethereal forms,
 This pendent Egg by dovelike MA'YA' laid,
 And quell MAHE'SA's ire, when most it storms;
 Ride on keen lightning and disarm its flash,
 Or bid loud surges lash
 Th' impassive rock, and leave the rolling barque
 With oars unshatter'd milder seas to dash;
 • And oft, as man's unnumber'd woes they mark,
 They spring to birth in some high-favour'd line,
 Half human, half divine, •
 And tread life's maze transfigur'd, unimpair'd:
 As when, through blest Vrindávan's od'rous grove,
 They deign'd with hinds and village girls to rove,
 And myrth or toil in field or dairy shar'd,
 As lowly rusticks far'd:
 Blythe RA'DHA' she, with speaking eyes, was nam'd,
 He CRISHNA, lov'd in youth, in manhood fam'd.

Though long in *Mathurá* with milkmaids bred,
 Each bush attuning with his past'ral flute,
 ANANDA's holy steers the Herdsman fed,
 His nobler mind aspir'd to nobler fruit :
 The fiercest monsters of each brake or wood
 His youthful arm withstood,
 And from the rank mire of the stagnant lake
 Drew the crush'd serpent with ensanguin'd hood ;
 Then, worse than rav'ning beast or fenny snake,
 A ruthless king his pond'rous mace laid low,
 And heav'n approv'd the blow :
 No more in bow'r or wattled cabin pent,
 By rills he scorn'd and flow'ry banks to dwell ;
 His pipe lay tuneless, and his wreathy shell
 With martial clangor hills and forests rent ;
 On crimson wars intent
 He sway'd high *Dwáracá*, that fronts the mouth
 Of gulfy *Sindhu* from the burning south.

A Bráhmen young, who, when the heav'nly boy
 In *Vraja* green and scented *Gócul* play'd,
 Partook each transient care, each flitting joy,
 And hand in hand through dale or thicket stray'd,
 By fortune sever'd from the blissful seat,
 Had sought a lonè retreat ;
 Where in a costless hut sad hours he pass'd,
 Its mean thatch pervious to the daystar's heat,
 And fenceless from night's dew or pinching blast :
 Firm virtue he possess'd and vig'rous health,
 But they were all his wealth.
 SUDA'MAN was he nam'd ; and many a year
 (If glowing song can life and honour give)
 From sun to sun his honour'd name shall live :

Oft strove his consort wise their gloom to cheer,
 And hide the stealing tear;
 But all her thrift could scarce each eve afford
 The needful sprinkling of their scanty board.

Now Fame, who rides on sunbeams, and conveys
 To woods and antres deep her spreading gleam,
 Illumin'd earth and heav'n with CRISHNA's praise:
 Each forest echoed loud the joyous theme,
 But keener joy SUDA'MAN's bosom thrill'd,
 And tears ecstatick rill'd:

"My friend, he cried, is monarch of the skies!"
 Then counsell'd she, who nought unseemly will'd:
 "Oh! haste; oh! seek the God with lotos eyes;
 "The pow'r, that stoops to soften human pain,
 "None e'er implor'd in vain.

To *Dwâracâ*'s rich tow'rs the pilgrim sped,
 Though bashful penury his hope depress'd;
 A tatter'd cincture was his only vest,
 And o'er his weaker shoulder loosely spread
 Floated the mystick thread:
 Secure from scorn the crowded paths he trode
 Through yielding ranks, and hail'd the Shepherd God.

"Friend of my childhood, lov'd in riper age,
 "A dearer guest these mansions never grac'd:
 "O meek in social hours, in council sage!"
 So spake the Warriour, and his neck embrac'd;
 And e'en the Goddess left her golden seat

Her lord's compeer to greet:
 He charm'd, but prostrate on the hallow'd floor;
 Their purpled vestment kiss'd and radiant feet;
 Then from a small fresh leaf, a borrow'd store

(Such off'rings e'en to mortal kings are due)

Of modest rice he drew.

Some proffer'd grains the soft-ey'd Hero ate,

And more had eaten, but, with placid mien,

Bright RUCMINI' (thus name th' all-bounteous Queen)

Exclaim'd: " Ah, hold ! enough for mortal state !"

Then grave on themes elate

Discoursing, or on past adventures gay,

They clos'd with converse mild the rapt'rous day.

At smile of dawn dismiss'd, ungifted, home

The hermit plodded, till sublimely rais'd

On granite columns many a sumptuous dome

He view'd, and many a spire, that richly blaz'd,

And seem'd, impurpled by the blush of morn,

The lowlier plains to scorn

Imperious: they, with conscious worth serene,

Laugh'd at vain pride, and bade new gems adorn

Each rising shrub, that clad them. Lovely scene

And more than human ! His astonish'd sight

Drank deep the strange delight :

He saw brisk fountains dance, crisp riv'lets wind

O'er borders trim, and round inwoven bow'rs,

Where sportive creepers, threading ruby flow'rs

On em'erald stalks, each vernal arch intwin'd,

Luxuriant though confin'd;

And heard sweet-breathing gales in whispers tell

From what young bloom they sipp'd their spicy smell.

Soon from the palace-gate in broad array

A maiden legion, touching tuneful strings,

Descending strow'd with flow'rs the brighten'd way,

And straight, their jocund van in equal wings

Unfolding, in their vacant centre show'd
 • Their chief, whose vesture glow'd
 With carbuncles and smiling pearls atween;
 And o'er her head a veil translucent flow'd,
 Which, dropping light, disclos'd a beauteous queen,
 Who, breathing love, and swift with timid grace,
 Sprang to her lord's embrace
 With ardent greeting and sweet blandishment;
 His were the marble tow'rs, th' officious train,
 The gems unequal'd and the large domain:
 When bursting joy its rapid stream had spent,
 The stores, which heav'n had lent,
 He spread unsparing, unattach'd employ'd,
 With meekness view'd, with temp'rate bliss enjoy'd.

Such were thy gifts, PEDMA'LA', such thy pow'r!
 For, when thy smile irradiates yon blue fields,
 Observant INDRA sheds the genial show'r,
 And pregnant earth her springing tribute yields
 Of spiry blades, that clothe the champaign dank,
 Or skirt the verd'rous bank,
 That in th' o'erflowing rill allays his thirst:
 Then, rising gay in many a waving rank,
 The stalks redundant into laughter burst;
 The rivers broad, like busy should'ring bands,
 Clap their applauding hands;
 The marish dances and the forest sings;
 The vaunting trees their bloomy banners rear;
 And shouting hills proclaim th' abundant year,
 That food to herds, to herdsmen plenty brings,
 And wealth to guardian kings.

Shall man unthankful riot on thy stores?

Ah, no! he bends, he blesses, he adores.

But, when his vices rank thy frown excite,
Excessive show'rs the plains and valleys drench;
Or warping insects heath and coppice blight,
Or drought unceasing, which no streams can quench,
The germin shrivels or contracts the shoot,
Or burns the wasted root:

Then fade the groves with gather'd crust imbrown'd,
The hills lie gasping, and the woods are mute,
Low sink the riv'lets from the yawning ground;
Till Famine gaunt her screaming pack lets slip,

And shakes her scorpion whip;
Dire forms of death spread havock, as she flies,
Pain at her skirts and Mis'ry by her side,
And jabb'ring spectres o'er her traces glide;
The mother clasps her babe, with livid eyes,

Then, faintly shrieking, dies:
He drops expiring, or but lives to feel
The vultures bick'ring for their horrid meal.

From ills, that, painted, harrow up the breast,
(What agonies, if real, must they give!)

Preserve thy vot'ries: be their labours blest!

Oh! bid the patient *Hindu* rise and live.

His erring mind, that wizard lore beguiles

Clouded by priestly wiles,

To senseless nature bows for nature's God.

Now, stretch'd o'er ocean's vast from happier isles,

He sees the wand of empire, not the rod;

Ah, may those beams, that western skies illumine,

Disperse th' unholy gloom !

Meanwhile may laws, by myriads long rever'd,

'Their strife appease, their gentler claims decide ;

So shall their victors, mild with virtuous pride,

To many a cherish'd grateful race endear'd,

With temper'd love be fear'd :

Though mists profane obscure their narrow ken,

They err, yet feel; though pagans, they are men,

A HYMN

TO

N Á R Á Y E N A.

THE ARGUMENT.

A COMPLETE introduction to the following Ode would be no less than a full comment on the VAYDS and PURA'NS of the HINDUS, the remains of *Egyptian* and *Persian* Theology, and the tenets of the *Ionick* and *Italic* Schools; but this is not the place for so vast a disquisition. It will be sufficient here to premise, that the inextricable difficulties attending the *vulgar notion* of *material substances*, concerning which

“ We know this only, that we nothing know,”

induced many of the wisest among the Ancients, and some of the most enlightened among the Moderns, to believe, that the whole Creation was rather an *energy* than a *work*, by which the Infinite Being, who is present at all times in all places, exhibits to the minds of his creatures a set of perceptions, like a wonderful picture or piece of musick, always varied, yet always uniform; so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far they are *perceived*; a theory no less pious than sublime, and as different from any principle of Atheism, as the brightest sunshine differs from the blackest midnight. This *illusory operation* of the Deity the *Hindu* philosophers call, MA'YA, or *Deception*; and the word occurs in

this sense more than once in the commentary on the *Rig Vayd*, by the great VASISHTHA, of which Mr. HALHED has given us an admirable specimen.

The *first* stanza of the Hymn represents the sublimest attributes of the Supreme Being, and the three forms, in which they most clearly appear to us, *Power, Wisdom, and Goodness*, or, in the language of ORPHEUS and his disciples, *Love*: the *second* comprises the *Indian and Egyptian* doctrine of the Divine Essence and Archetypal *Ideas*; for a distinct account of which the reader must be referred to a noble description in the sixth book of PLATO's *Republick*; and the fine explanation of that passage in an elegant discourse by the author of CYRUS, from whose learned work a hint has been borrowed for the conclusion of this piece. The *third* and *fourth* are taken from the Institutes of MENU, and the eighteenth *Puran* of VYA'SA', entitled *Srey Bhagawat*, part of which has been translated into *Persian*, not without elegance, but rather too paraphrastically. From BREHME, or the *Great Being*, in the *neuter* gender, is formed BREHMA', in the *masculine*; and the second word is appropriated to the *creative power* of the Divinity.

The spirit of GOD, call'd NA'RA'YENA, or *moving on the water*, has a multiplicity of other epithets in *Sanscrit*, the principal of which are introduced, expressly or by allusion, in the *fifth* stanza; and two of them contain the names of the *evil beings*,

who are feigned to have sprung from the ears of VISHNU; for thus the divine spirit is entitled, when considered as the *preserving power*: the *sixth* ascribes the perception of *secondary* qualities by our *senses* to the immediate influence of MA'YA'; and the *seventh* imputes to her operation the *primary* qualities of *extension* and *solidity*.

THE HYMN.

SPIRIT of Spirits, who, through ev'ry part
Of space expanded and of endless time,
Beyond the stretch of lab'ring thought sublime,
Badst uproar into beauteous order start,
Before Heav'n was, Thou art :
Ere spheres beneath us roll'd or spheres above,
Ere earth in firmamental ether hung,
Thou satst alone ; till, through thy mystick Love,
Things mexisting to existence sprung,
And grateful descant sung.
What first impell'd thee to exert thy might ?
Goodness unlimited. What glorious light
Thy pow'r directed ? Wisdom without bound.
What prov'd it first ? Oh ! guide my fancy right ;
Oh ! raise from cumbrous ground
My soul in rapture drown'd,
• That fearless it may soar on wings of fire,
For Thou, who only knowst, Thou only canst inspire.

Wrapt in eternal solitary shade,
Th' impenetrable gleom of light intense,
Impervious, inaccessible, immense,
Ere spirits were infus'd or forms display'd,
BREHM his own Mind survey'd,

As mortal eyes (thus finite we compare
With infinite) in smoothest mirrors gaze :
Swift, at his look, a shape supremely fair
Leap'd into being with a boundless blaze,
That fifty suns might daze.

Primeval MAYA was the Goddess nam'd,
Who to her sire, with Love divine inflam'd,
A casket gave with rich *Ideas* fill'd,
From which this gorgeous Universe he fram'd;
For, when th' Almighty will'd,
Unnumber'd worlds to build,
From Unity diversified he sprang,
While gay Creation laugh'd, and procreant Nature rang.

First an all-potent all-pervading sound
Bade flow the waters—and the waters flow'd,
Exulting in their measureless abode,
Diffusive, multitudinous, profound,
Above, beneath, around ;
Then o'er the vast expanse primordial wind
Breath'd gently, till a lucid bubble rose,
Which grew in perfect shape an Egg refin'd :
Created substance no such lustre shows,
Earth no such beauty knows.

Above the warring waves it danc'd elate,
Till from its bursting shell with lovely state
A form cerulean flutter'd o'er the deep,
Brightest of beings, greatest of the great :
Who, not as mortals steep,
Their eyes in dewy sleep,
But heav'nly-pensive on the Lotos lay,
That blossom'd at his touch and shed a golden ray.

Hail, primal blossom! hail empyreal gem!

KEMEL, or PEDMA, or whate'er high name

Delight thee, say, what four-form'd Godhead came,

With graceful stole and beamy diadem,

Forth from thy verdant stem?

Full-gifted BREHMA! Rapt in solemn thought

He stood, and round his eyes fire-darting threw;

But, whilst his viewless origin he sought,

One plain he saw of living waters blue,

Their spring nor saw nor knew.

Then, in his parent stalk again retir'd,

With restless pain for ages he inquir'd

What were his pow'rs, by whom, and why conferr'd:

With doubts perplex'd, with keen impatience fir'd

He rose, and rising heard

'Th' unknown all-knowing Word,

"BREHMA! no more in vain research persist:

My veil thou canst not move—Go; bid all worlds exist."

Hail, self-existent, in celestial speech

NARAYEN, from thy watry cradle, nam'd;

Or VENAMALY may I sing unblam'd,

With flow'ry braids, that to thy sandals reach,

Whose beauties, who can teach?

Or high PEITAMBER clad in yellow robes

Than sunbeams brighter in meridian glow,

That weave their heav'n-spun light o'er circling globes?

Unwearied, lotos-eyed, with dreadful bow,

"Dire Evil's constant foe!

Great PEDMANABHA, o'er thy cherish'd world

The pointed *Cheera*, by thy fingers whirl'd,

Fierce KYTABH shall destroy and MEDHU grim

To black despair and deep destruction hurl'd.

Such views my senses dim,
 My eyes in darkness swim:
 What eye can bear thy blaze, what utt'rance tell
 Thy deeds with silver trump or many-wreathed shell ?

Omniscient Spirit, whose all-ruling pow'r
 Bids from each sense bright emanations beam ;
 Glows in the rainbow, sparkles in the stream,
 Smiles in the bud, and glistens in the flow'r
 That crowns each vernal bow'r ;
 Sighs in the gale, and warbles in the throat
 Of ev'ry bird, that hails the bloomy spring,
 Or tells his love in many a liquid note,
 Whilst envious artists touch the rival string,
 Till rocks and forests ring ;
 Breathes in rich fragrance from the sandal grove,
 Or where the precious musk-deer playful rove ;
 In dulcet juice from clust'ring fruit distills,
 And burns salubrious in the tasteful clove :
 Soft banks and verd'rous hills
 Thy present influence fills ;
 In air, in floods, in caverns, woods, and plains ;
 Thy will inspirits all, thy sov'reign MĀYA reigns.

Blue crystal vault, and elemental fires,
 That in th' ethereal fluid blaze and breathe ;
 Thou, tossing main, whose snaky branches wreath
 This pensile orb with intertwisted gyres ;
 Mountains, whose radiant spires
 Presumptuous rear their summits to the skies,
 And blend their em'rald hue with sapphire light ;
 Smooth meads and lawns, that glow with varying dyes
 Of dew-bespangled leaves and blossoms bright,
 Hence! vanish from my sight :

Delusive Pictures ! unsubstantial shows !

My soul absorb'd One only Being knows,

• Of all perceptions One abundant source,

Whence ev'ry object ev'ry moment flows :

Suns hence derive their force,

Hence planets learn their course ;

But suns and fading worlds I view no more :

God only I perceive ; God only I adore.

A HYMN

TO

S E R E S W A T Y.

THE ARGUMENT.

THE *Hindu* Goddesses are uniformly represented as the subordinate *powers* of their respective lords: thus LACSHMY, the consort of VISHNU the *Preserver*, is the Goddess of *abundance* and *prosperity*; BHAVA'NY, the wife of MAHA'DE'V, is the genial power of *fecundity*; and SERESWATY, whose husband was the *Creator* BREHMA', possesses the powers of *Imagination* and *Invention*, which may justly be termed *creative*. She is, therefore, adored as the patroness of the fine arts, especially of *Musick* and *Rhetorick*, as the inventress of the SANSKRIT Language, of the *Dévanâgry* Letters, and of the sciences, which writing perpetuates; so that her attributes correspond with those of MINERVA MUSICA, in *Greece* and *Italy*, who invented the flute, and presided over literature. In this character she is addressed in the following ode, and particularly as the *Goddess of Harmony*; since the *Indians* usually paint her with a musical instrument in her hand: the seven notes, an artful combination of which constitutes *Musick* and variously affects the passions, are feigned to be her earliest production; and the greatest part of the Hymn exhibits a correct delineation of the RA'GMA'LA', or *Necklace of Musical Modes*, which may be considered as the most pleasing invention of the ancient *Hindus*, and the most beautiful union of *Painting* with poetical *Mythology* and the genuine theory of *Musick*.

The different position of the *two* semitones in the

scale of *seven* notes gives birth to seven *primary* modes; and, as the whole series consists of *twelve* semitones, every one of which may be made a *modal* note or *tonick*, there are in nature, (though not universally in practice) *seventy-seven* other modes, which may be called *derivative*: all the *eighty-four* are distributed by the PERSIANS, under the notion of *locality*, into three classes consisting of *twelve* rooms, *twenty-four* angles, and *forty-eight* recesses; but the HINDU arrangement is elegantly formed on the variations of the *Indian* year, and the association of ideas; a powerful auxiliary to the ordinary effect of modulation. The Modes, in this system, are deified; and, as there are *six* seasons in *India*, namely, two Springs, Summer, Autumn, and two Winters, an original RA'G, or *God of the Mode*, is conceived to preside over a particular season; each principal mode is attended by *five* RA'GNYS, or *Nymphs of Harmony*; each has *eight* Sons, or *Genii* of the same divine Art; and each RA'G, with his family, is appropriated to a distinct season, in which alone his melody can be sung or played at prescribed hours of the day and night: the mode of DEEPEC, or CUPID the *Inflamer*, is supposed to be lost; and a tradition is current in *Hindustan*, that a musician, who attempted to restore it, was consumed by fire from heaven. The natural distribution of modes would have been *seven*, *thirty-three*, and *forty-four*, according to the number of the *minor* and *major* secondary tones; but this order was varied for the sake of the charming

fiction above-mentioned. NA'RED, who is described in the *third* stanza, was one of the first created beings, corresponding with the MIRCURY of the *Italians*, inventor of the VENE, a fretted instrument supported by two large *gourds*, and confessedly the finest used in *Asia*.

A full discussion of so copious a subject would require a separate dissertation; but here it will be sufficient to say, that almost every allusion and every epithet in the Poem, as well as the names, are selected from approved treatises, either originally *Persian* or translated from the *Sanscrit*, which contain as lively a display of genius, as human imagination ever exhibited.

The last couplet alludes to the celebrated place of pilgrimage, at the confluence of the *Gāngá* and *Yamuná*, which the *Sereswaty*, another sacred river, is supposed to join under ground.

THE HYMN.

SWEET grace of BREHMA's bed !
Thou, when thy glorious lord
Bade airy nothing breathe and bless his pow'r,
Satst with illumin'd head,
And, in sublime accord,
Sev'n sprightly notes, to hail th' auspicious hour,
Ledst from their secret bow'r:
They drank the air ; they came
With many a sparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the solar flame,
Now parted, now combin'd,
Clear as thy speech and various as thy mind.

Young Passions at the sound
In shadowy forms arose,
O'er hearts, yet uncreated, sure to reign ;
Joy, that o'erleaps all bound,
Grief, that in silence grows,
Hope, that with honey blends the cup of pain,
Pale Fear, and stern Disdain,
Grim Wrath's avenging band,
Love, nurs'd in dimple smooth,
That ev'ry pang can soothe ;
But, when soft Pity her meek trembling hand
Stretch'd, like a new-born girl,
Each sigh was musick, and each tear a pearl.

Thee her great parent owns
 All-ruling Eloquence,
 That, like full GANGA, pours her stream divine
 Alarming states and thrones :
 To fix the flying sense
 Of words, thy daughters, by the varied line
 (Stupendous art !) was Thine ;
 Thine, with pointed reed
 To give primeval Truth
 Th' unfading bloom of youth,
 And paint on deathless leaves high Virtue's meed :
 Fair Science, heav'n-born child,
 And playful Fancy on thy bosom smil'd.

Who bids the fretted *Vene*
 Start from his deep repose,
 And wakes to melody the quiv'ring frame ?
 What youth with godlike mien
 O'er his bright shoulder throws
 The verdant gourd, that swells with struggling flame :
 NA'RED, immortal name !
 He, like his potent Sire,
 Creative spreads around
 The mighty world of sound,
 And calls from speaking wood ethereal fire ;
 While to th' accordant strings
 Of boundless heav'ns and heav'nly deeds he sings.

But look ! the jocund hours
 A lovelier scene display,
 Young HINDOL sportive in his golden swing
 High-canopied with flow'rs ;
 While *Rágný's* ever gay
 Toss the light cordage, and in cadence sing
 The sweet return of Spring :

Here dark *Viráwer* stands;
 There *Rámcarý* divine
 And fawn-eyed *Lelit* shine;
 But stern *Daysásba* leads her warring bands,
 And slow in ebon clouds
Petmenjary her fading beauty shrouds.

Ah! where has *DEIPEC* ve⁷d
 His flame-encircled head?
 Where flow his lays too sweet for mortal ears?
 O loss how long bewail'd!
 Is yellow *Cámód* fled?
 And blythe *Cárnáty* vaunting o'er her peers?
 Where stream *Caydára's* tears
 Intent on scenes above,
 A beauteous anchorite?
 No more shall *Daysa* bright
 With gentle numbers call her tardy love?
 Has *Netta*, martial maid,
 Lock'd in sad slumbers her sky-temper'd blade?

Once, when the vernal noon
 Blaz'd with resistless glare,
 The Sun's eye sparkled, and a God was born:
 He smil'd; but vanish'd soon——
 Then groan'd the northern air;
 The clouds, in thunder mutt'ring sullen scorn,
 Delug'd the thirsty corn.
 But, earth-born artist, hold!
 If e'er thy soaring lyre
 To *Deipec's* notes aspire,
 Thy strings, thy bow'r, thy breast with rapture bold,
 Red lightning shall consume;
 Nor can thy sweetest song avert the doom.

See sky-form'd MAYGH descend
 In fertilising rain,
 Whilst in his hand a falchion gleams unsheath'd !
 Soft nymphs his car attend,
 And raise the golden grain,
 Their tresses dank with dusky spikenard wreath'd :
 (A sweeter gale ne'er breath'd)
Tenca with laughing eyes,
 And *Gujry's* bloomy cheek,
Melár with dimple sleek,
 On whose fair front two musky crescents rise :
 While *Daysár* his rich neck
 And mild *Bhopály* with fresh jasmin deck.

Is that the King of Dread
 With ashy musing face,
 From whose moon-silver'd locks fann'd GANGA springs ?
 'Tis BHAIKAN, whose gay bed
 Five blushing damsels grace,
 And rouse old Autumn with immortal strings,
 Till ev'ry forest rings ;
Bengály lotos-crown'd,
Vairáty like the morn,
Sindvy with looks of scorn,
 And *Bhairavy*, her brow with *Champa's* bound ;
 But *Medhumádha's* eyes
 Speak love, and from her breast pomegranates rise.

Sing loud, ye lucid spheres ;
 Ye gales, more briskly play,
 And wake with harmony the drooping meads :
 The cooler season cheers
 Each bird, that panting lay,
 And SÍRY bland his dancing bevy leads
 Hymning celestial deeds :

Marvá with robes like fire,
Vasant whose hair perfumes
 With musk its rich-eyed plumes,
Āśavery, whom list'ning asps admire,
Dhenāsry, flow'r of glades,
 And *Mālsry*, whom the branching *Amra* shades.

MALCAUS apart reclines
 Bedeck'd with heav'n-strung pearls,
 Blue-mantled, wanton, drunk with youthful pride;
 Nor with vain love repines,
 While softly-smiling girls
 Melt on his cheek or frolick by his side,
 And wintry winds deride;
Shambhāwty leads along
Cocabb with kerchief rent,
 And *Gaśry* wine-besprent,
 Warm *Guncary*, and *Teda* sweet in song,
 Whom antelopes surround
 With smooth tall necks, and quaff the streaming sound.

Nor deem these nuptial joys
 With lovely fruit unblest:
 No; from each God an equal race proceeds,
 From each eight blooming boys;
 Who, their high birth confess'd,
 With infant lips gave breath to living reeds
 In valleys, groves, and meads:
 Mark how they bound and glance!
 Some climb the vocal trees,
 Some catch the sighing breeze,
 Some, like new stars, with twinkling sandals dance;
 Some the young *Shamma* snare,
 Some warble wild, and some the burden bear.

These are thy wond'rous arts ;
Queen of the flowing speech,
Thence SERESWATY nam'd and VA'NY bright !
Oh, joy of mortal hearts,
Thy mystick wisdom teach ;
Expand thy leaves, and, with ethereal light,
Spangle the veil of night.
If LEPIT please thee more,
Or BRA'HMY, awful name,
Dread BRA'HMY's aid we claim,
And thirst, VA'CDE'VY, for thy balmy love
Drawn from that rubied cave,
Where meek-ey'd pilgrims hail the triple wave.

A HYMN

TO

G A N G A.

THE ARGUMENT.

THIS poem would be rather obscure without geographical notes ; but a short introductory explanation will supply the place of them, and give less interruption to the reader.

We are obliged to a late illustrious *Chinese* monarch named CAN-HI', who directed an accurate survey to be made of *Pótyid* or (as it is called by the *Arabs*) *Tebbut*, for our knowledge, that a chain of mountains nearly parallel with *Imaus*, and called *Cantèsè* by the *Tartars*, forms a line of separation between the sources of two vast rivers ; which, as we have abundant reason to believe, run at first in opposite directions, and, having finished a winding circuit of two thousand miles, meet a little below *Dhàcà*, so as to inclose the richest and most beautiful peninsula on earth, in which the **BRITISH** nation, after a prosperous course of brilliant actions in peace and war, have now the principal sway. These rivers are *deified* in **INDIA** ; that, which rises on the *western* edge of the mountain, being considered as the daughter of MAHA'DE'VA or SIVA, and the other as the son of BRAHMA' : their loves, wanderings, and nuptials are the chief subject of the following Ode, which is feigned to have been the work of a BRA'H-MEN, in an early age of **HINDU** antiquity, who, by a prophetic spirit, discerns the toleration and equity of the **BRITISH** government, and concludes with a prayer *for its peaceful duration under good laws well administered.*

After a general description of the *Ganges*, an account is given of her fabulous birth, like that of *Pallas*, from the forehead of *Siva*, the *Jupiter Tonans* and *Genitor* of the *Latins*; and the creation of her lover by an act of *Brahmà's* will is the subject of another stanza, in which his course is delineated through the country of *Pótyid*, by the name of *Sanpò*, or *Supreme Bliss*, where he passes near the fortress of *Rimbù*, the island of *Palté* or *Yambrò* (known to be the seat of a high priestess almost equally venerated with the Goddess *Bharwáni*) and *Trashilhumbo* (as a *Pótya* or *Tebbutian* would pronounce it), or the sacred mansion of the *Lama* next in dignity to that of *Pótala*, who resides in a city, to the south of the *Sanpò*, which the *Italian* travellers write *Sgigatzhè*, but which, according to the letters, ought rather to be written in a manner, that would appear still more barbarous in our orthography. The *Brahmaputra* is not mentioned again till the *twelfth* stanza, where his progress is traced, by very probable conjecture, through *Rangamúti*, the ancient *Rangamriticà* or *Rangamar*, celebrated for the finest spikenard, and *Sríhât* or *Síret*, the *Serratæ* of *Elían*, whence the fragrant essence extracted from the *Malobathrum*, called *Sádah* by the *Persians*, and *Téjapátra* by the *Indians*, was carried by the *Persian* gulf to *Syria*, and from that coast into *Greece* and *Italy*. It is not, however, positively certain, that the *Brahmaputra* rises as it is here described: two great geographers are decidedly of opposite opinions on this very point; nor is it im-

possible that the *Indian* river may be one arm of the *Sanpò*, and the *Nau-cyan*, another; diverging from the mountains of *Ashám*, after they have been enriched by many rivers from the rocks of *China*.

The *fourth* and *fifth* stanzas represent the Goddess obstructed in her passage to the west by the hills of *Emodi*, so called from a *Sanscrit* word signifying *snow*, from which also are derived both *Imaus* and *Himálaya* or *Himola*. The *sixth* describes her, after her entrance into *Hindústan* through the straits of *Cúpala*, flowing near *Sambal*, the *Sambalaca* of *Ptolemy*, famed for a beautiful plant of the like name, and thence to the once opulent city and royal place of residence, *Cányacurja*, erroneously named *Calinipava* by the *Greeks*, and *Canaúj*, not very accurately, by the modern *Asiaticks*: here she is joined by the *Calinadi*, and pursues her course to *Prayága*, whence the people of *Bahár* were named *Prasii*, and where the *Yamunà*, having received the *Sereswatì* below *Indraprest'ha* or *Dehlì*, and watered the poetical ground of *Mat'hurà* and *Agarà*, mingles her noble stream with the *Gangà* close to the modern fort of *Ilahábàd*. This place is considered as the confluence of *three* sacred rivers, and known by the name of *Trivénì*, or the *three plaited locks*; from which a number of pilgrims, who there begin the ceremonies to be completed at *Gayà*, are continually bringing vases of water, which they preserve with superstitious veneration, and are greeted by all the *Hindus*, who meet them on their return.

Six of the principal rivers, which bring their tribute to the *Ganges*, are next enumerated, and are succinctly described from real properties: thus the *Gandac*, which the *Greeks* knew by a similar name, abounds, according to *Giorgi*, with *crocodiles* of enormous magnitude; and the *Mahanadi* runs by the plain of *Gaura*, once a populous district with a magnificent capital, from which the *Bengalese* were probably called *Gangaridae*, but now the seat of desolation, and the haunt of wild beasts. From *Prayága* she hastens to *Cási*, or as the *Muslimans* name it, *Benáres*; and here occasion is taken to condemn the cruel and intolerant spirit of the crafty tyrant *AURANGZI'B*, whom the *Hindus* of *Cashmír* call *Aurangásúr*, or the *Demon*, not the *Ornament*, of the *Throne*. She next bathes the skirts of *Pátaliputra*, changed into *Patna*, which, both in situation and name, agrees better on the whole with the ancient *Palibothra*, than either *Prayága*, or *Cányacuoja*: if *Megasthenes* and the ambassadors of *Seleucus* visited the last-named city, and called it *Palibothra*, they were palpably mistaken. After this are introduced the beautiful hill of *Muctigiri*, or *Mengír*, and the wonderful pool of *Sítá*, which takes its name from the wife of *Ráma*, whose conquest of *Sinhaldwíp*, or *Sílàn*, and victory over the giant *Ráwan*, are celebrated by the immortal *Válmíci*, and by other epic poets of *India*.

The pleasant hills of *Cáligram* and *Gangá-presàd*

are then introduced, and give occasion to deplore and extol the late excellent AUGUSTUS CLEVELAND, Esq. who nearly completed by lenity the glorious work, which severity could not have accomplished, of civilizing a ferocious race of *Indians*, whose mountains were formerly, perhaps, a rocky island, or washed at least by that sea, from which the fertile champaign of *Bengal* has been gained in a course of ages. The western arm of the *Ganges* is called *Bhágirathì*, from a poetical fable of a demigod or holy man, named *Bhágirat'ha*, whose devotion had obtained from *Siva* the privilege of leading after him a great part of the heavenly water, and who drew it accordingly in two branches; which embrace the fine island, now denominated from *Kásimbázár*, and famed for the defeat of the monster *Sirájuddaulah*, and, having met near the venerable *Hindu* seminary of *Nawadwíp* or *Nediyá*, flow in a copious stream by the several *European* settlements, and reach the Bay at an island which assumes the name of *Ságar*, either from the *Sea* or from an ancient Raja of distinguished piety. The *Sundarabans* or *Beautiful Woods*, an appellation to which they are justly entitled, are incidentally mentioned, as lying between the *Bhágirat'hì* and the *Great River*, or *Eastern* arm, which, by its junction with the *Brahmáputra*, forms many considerable islands; one of which, as well as a town near the conflux, derives its name from *Lacshmì*, the Goddess of Abundance.

It will soon be perceived, that the *form* of the stanza, which is partly borrowed from GRAY, and to which he was probably partial, as he uses it *six* times in *nine*, is enlarged in the following Hymn by a line of *fourteen* syllables, expressing the long and solemn march of the great *Asiatick* rivers,

THE HYMN.

How sweetly GANGA' smiles, and glides
Luxuriant o'er her broad autumnal bed !
Her waves perpetual verdure spread,
Whilst health and plenty deck her golden sides :
As when an eagle, child of light,
On *Cambala's* unmeasur'd height,
By *Pótala*, the pontiff's throne rever'd,
O'er her eyry proudly rear'd
Sits brooding, and her plumage vast expands,
Thus GANGA' o'er her cherish'd lands,
To *Brahmà's* grateful race endear'd,
Throws wide her fost'ring arms, and on her banks divine
Sees temples, groves, and glitt'ring tow'rs, that in her crystal
shine.

Above the stretch of mortal ken,
On bless'd *Cailása's* top, where ev'ry stem
Glow'd with a vegetable gem,
MAHE'SA stood, the dread and joy of men ;
While *Párvatí*, to gain a boon,
Fix'd on his locks a beamy moon,
And hid his frontal eye, in jocund play,
With reluctant sweet delay :
All nature straight was lock'd in dim eclipse
Till *Bráhmans* pure, with hallow'd lips
And warbled pray'rs restor'd the day ;

When GANGA' from his brow by heav'nly fingers press'd
Sprang radiant, and descending grac'd the caverns of the west.

*The sun's car blaz'd, and laugh'd the morn;
What time near proud *Cantésa's* eastern bow'rs,
(While *Dévatà's* rain'd living flow'rs)
A river-god, so *Brahmà* will'd, was born,
And roll'd mature his vivid stream
Impetuous with celestial gleams
The charms of GANGA', through all worlds proclaim'd,
Soon his youthful breast inflam'd,
But destiny the bridal hour delay'd;
Then, distant from the west'ring maid,
He flow'd, now blissful *Sanpò* nam'd,
By *Paltè* crown'd with hills, bold *Rimbu's* tow'ring state,
And where sage *Trashilumbo* hails her *Lama's* form renate.

But she, whose mind, at *Siva's* nod,
The picture of that sov'reign youth had seen,
With graceful port and warlike mien,
In arms and vesture like his parent God,
Smit with the bright idea rush'd,
And from her sacred mansion gush'd,
Yet ah! with erring step—The western hills
Pride, not pious ardour, fills:
• In fierce confed'racy the giant bands
Advance with venom-darting hands,
Fed by their own malignant rills;
Nor could her placid grace their savage fury quell:
The madding rifts and should'ring crags her foamy flood
repell.

“ Confusion wild and anxious wo
“ Haunt your waste brow, she said, unholy rocks,
“ Far from these nectar-dropping locks!
“ But thou, lov'd Father, teach my waves to flow.”

Loud thunder her high birth confess'd ;
 Then from th' inhospitable west
 She turn'd, and, gliding o'er a lovelier plain,
 Cheer'd the pearled East again :
 Through groves of nard she roll'd, o'er spicy reeds,
 Through golden vales and em'rald meads ;
 Till, pleas'd with INDRA's fair domain,
 She won through yielding marl her heav'n-directed way :
 With lengthen'd notes her eddies curl'd, and pour'd a blaze
 of day.

Smoothly by *Sambal's* flaunting bow'rs,
 Smoothly she flows, where *Calinadi* brings
 To *Cányacurja*, seat of kings,
 On prostrate waves her tributary flow'rs ;
 Whilst *Yamunà*, whose waters clear
 Fam'd *Indraprestha's* vallies cheer,
 With *Sereswatí* knit in mystick chain,
 Gurgles o'er the vocal plain
 Of *Mathurà*, by sweet *Brindāvan's* grove,
 Where *Gópa's* love-lorn daughters rove,
 And hurls her azure stream amain,
 Till blest *Prayāga's* point beholds three mingling tides,
 Where pilgrims on the far-sought bank drink nectar, as it glides,

From *Himola's* perennial snow,
 And southern *Palamau's* less daring steep,
 Sonorous rivers, bright though deep,
 O'er thirsty deserts youth and freshness throw.
 ' A goddess comes,' cried *Gumti* chaste,
 And roll'd her flood with zealous haste ;
 Her follow'd *Sona* with pellucid wave
 Dancing from her diamond cave,
 Broad *Gogra*, rushing swift from northern hills,
 Red *Gandac*, drawn by crocodiles,
 (Herds, drink not there, nor, herdsmen, lave !)

Cosa, whose bounteous hand *Népálian* odour flings,
And *Mahanadi* laughing wild at cities, thrones, and kings,

Thy temples, CA'SI', next she sought,
And verd'rous plains by tepid breezes fann'd,
Where health extends her pinions bland,
Thy groves, where pious *Válmic* sat and thought,
Where *Vjása* pour'd the strain sublime,
That laughs at all-consuming time,
And *Bráhmans* rapt the lofty *Véda* sing.
Cease, oh! cease—a ruffian king,
The demon of his empire, not the grace,
His ruthless bandits bids deface
Theshrines, whence gifts ethereal spring:
So shall his frantrick sons with discord rend his throne,
And his fair-smiling realms be sway'd by nations yet un-
known.

Less hallow'd scenes her course prolong;
But *Cáma*, restless pow'r, forbids delay:
To Love all virtues homage pay,
E'en stern religion yields. How full, how strong
Her trembling panting surges run,
Where *Pátali's* immortal son
To domes and turrets gives his awful name
Fragrant in the gales of fame!
Nor stop, where RA'MA, bright from dire alarms,
Sinks in chaste *Sítá's* constant arms,
While bards his wars and truth proclaim:
There from a fiery cave the bubbling crystal flows,
And *Muctigir*, delightful hill, with mirth and beauty glows.

Oh! rising bow'rs, great *Cáli's* boast,
And thou, from *Gangà* nam'd, enchanting mount,
What voice your wailings can recount
Borne by shrill echoes o'er each howling coast,

When He, who bade your forests bloom,
 Shall seal his eyes iron gloom ?
 Exalted youth ! The godless mountaineer,
 Roaming round his thickets drear,
 Whom rigour fir'd, nor legions could appall,
 I see before thy mildness fall,
 Thy wisdom love, thy justice fear :
 A race, whom rapine nurs'd, whom gory murder stains,
 Thy fair example wins to peace, to gentle virtue trains.

But mark, where old *Bhágíra* leads
 (This boon his pray'rs of *Mahádèv* obtain :
 Grace more distinguish'd who could gain ?)
 Her calmer current o'er his western meads,
 Which trips the fertile plains along,
 Where vengeance waits th' oppressor's wrong ;
 Then girds, fair *Nawadwîp*, thy shaded cells,
 Where the *Pendit* musing dwells ;
 Thence by th' abode of arts and commerce glides,
 Till *Ságar* breasts the bitter tides :
 While She, whom struggling passion swells,
 Beyond the labyrinth green, where pards by moonlight prowl,
 With rapture seeks her destin'd lord, and pours her mighty
 soul.

Meanwhile o'er *Pótyid's* musky dales,
 Gay *Rangamar*, where sweetest spikenard blooms,
 And *Siret*, fam'd for strong perfumes,
 That, flung from shining tresses, lull the gales,
 Wild *Brahmaputra* winding flows,
 And murmurs hoarse his am'rous woes ;
 Then, charming GANGA' seen, the heav'nly boy
 Rushes with tumultuous joy :
 (Can aught but Love to men or Gods be sweet ?)
 When she, the long-lost youth to greet,
 Darts not as earth-born lovers toy,

But blending her fierce waves, and teeming verdant isles ;
 While buxom *Lacshmi* crowns their bed, and sounding ocean
 smiles.

What name, sweet bride, will best allure
 Thy sacred ear, and give thee honour due ?
Vishnupad ? Mild Bhishmasu ?
Smooth Suranimnaga ? Trisrota pure ?
 By that I call ? Its pow'r confess ;
 With growing gifts thy suppliants bless,
 Who with full sails in many a light-oar'd boat
 On thy jasper bosom float ;
 Nor frown, dread Goddess, on a peerless race
 With lib'ral heart and martial grace,
 Wafted from colder isles remote :
 As they preserve our laws, and bid our terror cease,
 So be their darling laws preserv'd in wealth, in joy, in peace !

THE
FIRST NEMEAN ODE
OF
PINDAR.

THE
FIRST NEMEAN ODE
OF
P I N D A R.

I. 1.

CALM bleathing-place of ALPHEUS dread,
ORTYGIA, *graceful* branch of SYRACUSE renown'd,
Young DIANA's *rosy* bed,
Sister of DELOS, thee, with sweet, *yet lofty*, sound
Bursting numbers call, to raise
Of tempest-footed steeds the trophies glorious
(Thus ETNEAN JOVE we praise);
While CHROMIUS' car invites, and NEMEA's plain,
For *noble* acts victorious
To weave th' encomiastick strain.

I. 2.

From *prosp'ring* Gods the song begins ;
Next hails that godlike man and virtue's holy meeds :
He the flow'r of greatness wins,
Whom smiling fortune crowns ; and vast heroick deeds

Ev'ry muse delights to sing.
 Now wake to that *fair* isle the splendid story,
 Which the *great* OLYMPIAN king,
 JOVE, gave to PROSPERINE, and, wav'd his locks
 Vowing, that, supreme in glory,
 Fam'd for sweet fruits and *nymph-lov'd* rocks,

I. 3.

SICILIA's full nutritious breast
 With tow'r'd and wealthy cities he would crown.
 Her the son of SATURN bless'd
 With suitors brazen-arm'd for war's renown
 By lance and fiery steed; yet oft thy leaves,
 OLYMPICK olive, bind their hair
 In wreathy gold. Great subjects I prepare;
 But none th' immortal verse deceives.

II. 1.

Oft in the portals was I plac'd
 Of that guest-loving man, and pour'd the dulcet strain
 Where becoming dainties grac'd
 His hospitable board; for ne'er with efforts vain
 Strangers to his mansion came:
 And thus the virtuous, when detraction rages,
 Quench with lib'ral streams her flame.
 Let each in 'virtue's path right onward press,
 As each his art engages,
 And, urg'd by genius, win success.

II. 2.

Laborious action Strength applies,
 And wary conduct, Sense: the future to foresee,

OF PINDAR.

Nature gives to few, the wise.

AGESIDAMUS' son, she frankly gave to thee

Pow'rful might and wisdom deep.

I seek not in dark cells the hoarded treasure

Grov'ling with low care to keep,

But, as wealth flows, to spread it ; and to hear

Loud fame, with ample measure

Cheering my friends, since hope and fear

II. 3.

Assail disastrous men. The praise

Of HERCULES with rapture I embrace :

On the heights, which virtues raise,

The rapid legend old his name shall place ;

For, when he *brook'd no more the cheerless gloom,*

And burst into the blaze of day,

The child of Jove with his twin-brother lay,

Refulgent from the sacred womb.

III. 1.

Not unobserv'd the godlike boy

By JUNO golden-thron'd the saffron cradle press'd ;

Straight heav'n's queen with furious joy

Bade *hideous* dragons fleet th' *unguarded* floor infest :

They, the portals op'ning wide,

Roll'd through the chamber's broad recess *tremendous,*

And in jaws *fire-darting* tried

The slumb'ring babe to close. He, *starting light,*

Rear'd his *bold* head *stupendous,*

And first in battle prov'd his might.

III. 2.

With both resistless hands he clasp'd

Both *struggling horrid* pests, and cloth'd their necks with death ;

They expiring, as he grasp'd,

Pour'd from their throats compress'd the foul envenom'd
breath.

Horror seiz'd the female train,
 Who near *ALCMENA's genial* couch attended ;
 She, from agonizing pain
 Yet weak, *unsandal'd and* unmantled rush'd,
 And her lov'd charge defended,
 Whilst he the *fiery* monsters crush'd.

III. 3.

Swift the *CADMEAN* leaders ran
 In brazen mail precipitately bold :
 First *AMPHITRYON*, dauntless man,
 Bar'd his rais'd falchion from its sheathing gold,
 While griding anguish pierc'd his *flutt'ring* breast ;
 For private woes most keenly bite
 Self-loving man ; but soon the heart is light,
 With sorrow, not its own, oppress'd.

IV. 1.

Standing in deep amazement wild
 With rapt'rous pleasure mix'd, he saw th' enormous force,
 Saw the valour of his child :
 And fated heralds prompt, as heav'n had shap'd their course,
 Wafted round the varied tale ;
 Then call'd he from high *Jove's* contiguous region,
 Him, whose warnings never fail,
TIRESIAS blind, who told, in diction sage,
 The chief and thronging legion
 What fortunes must his boy engage ;

IV. 2.

What lawless tyrants of the wood,
What serpents he would slay, what monsters of the main,
 What proud foe to human good,
 The worst of monstrous forms, *that holy manhood stain*,

His huge arm to death would dash :
How, when heav'n's host, o'er PHLEGRA's champaign *hasting*,
With embattled giants *rash*
Vindictive warr'd, his pond'rous mace would storm
With dreadful strokes *wide-wasting*,
And dust their glitt'ring locks deform,

IV. 3.

He told; and how in blissful peace
Through cycles infinite of gliding time,
When his mortal task should cease,
Sweet prize of perils hard and toil sublime,
In gorgeous mansions he should hold entranc'd
Soft HEBE, fresh with blooming grace,
And crown, exalting his majestick race,
The bridal feast near Jove advanc'd.

AN

EXTRACT

FROM THE

BHÚSHANDA' RÁMÁYAN.

THE beautiful and lofty mountain, called NEIL, or azure, has a pointed summit of pure gold: the holy trees, *Peipel*, *Ber*, and *Pacr*, flourish on its brow; and its top is crowned with a pool of water shining like diamonds of exquisite brilliancy: clear, fresh, and sweet streams, displaying a rich variety of colours, flow from all sides of it; and thousands of birds warble rapturous lays among the sacred branches. Here the Crow BHU'SHANDA', who had been adorned with many virtues, and disgraced by many vices, who had lived in every part of the universe, and knew all events from the beginning of time, had fixed his abode. Under the *Peipel*, he meditated on the divinity: under the *Pacr* he poured forth invocations: under the shade of the *Ber* he chanted the story of VISHN; to hear which the feathered

inhabitants of woods and of waters assembled around him; and even MAHADAYO, in the form of the *large white-plumed* MARA'L, perched on a bough, was delighted with listening to the adventures of the all-good and all-powerful RAM.

To this mountain the sage Eagle GERHUR, essence of all amiable qualities, who stands near *Viṣṇu* himself, and is ridden by that stupendous God, hastily took his flight, and was relieved, on beholding it, from the cares, which before oppressed him: he bathed his pinions in the pool, and refreshed his beak with a draught of the hallowed water. Just as *Bhūṣhandā* was opening his divine history, the king of air appeared in his presence: the winged assembly paid him respectful homage, saluted him with solemn expressions of reverence, and then, addressing him with sweet words of affection, placed him on a seat becoming his high dignity.

“ Monarch of birds, began the Crow, the sight
“ of thee transports me with joy, signify to me
“ thy commands; and inform me what inducement
“ has brought thee to the mansion of thy
“ servant.”

“ Brother, answered *Gerúr*, the purpose of my
“ visit was in part answered by my first view of
“ thy charming retreat; and the doubts, which
“ thou alone couldst have removed from this

“breast, are now almost wholly dispersed: but
 “listen to my recital.

“When the son of RA'WAN, the giant, with a
 “thousand arms, had bound *Rám* with a snake
 “discharged from his bow, NARED commis-
 “sioned me to disentangle the celestial warrior;
 “and the commission was executed with faithful
 “dispatch: but pride arose in my heart; and
 “considering that even mortals are exempt
 “through devotion, from the shackles of terror,
 “I concluded that, if *Rám* had in truth been a
 “deity of boundless power, he could never have
 “been made captive by the fold of a reptile.
 “All night was I disturbed by these embarrassing
 “reflexions; and my arrogance, as the deliverer
 “of a god, attained such a height, that my rea-
 “son had nearly forsaken me: I retained, how-
 “ever, sense enough to seek a solution of my
 “doubts; and, hastening to my wife employer
 “*Náred*, laid open to him the secret of my
 “bosom.

“Thou art fallen, said the son of BREHMA',
 “with a compassionate aspect, *into the snares of*
 “*passion, from which the most virtuous, when they*
 “*fail to exert their understandings, cannot be se-*
 “*cure: that appearance, by which thou hast been*
 “*caught, was only the MA'YA', or deception of*
 “*Vishn, which has often deluded even me. To*
 “*give thee perfect relief, exceeds my power: go*

“ *to the palace of my father, and implicitly follow*
“ *his directions.*

“ With all imaginable swiftness I flew toth’e
“ heaven of *Brebmá*, giving praises to my lord
“ and rider *Viſhn*, and explained to the benign
“ God, the grounds of my perplexity. The
“ Creator stood awhile in ſilence, reflecting on
“ the glories of *Rám*, and the force of his illu-
“ ſions; then, leaving his meditation, “ *It is no*
“ *wonder, ſaid he, that thou haſt been deceived by*
“ *a power, from which I, at the very time of the*
“ *creation, was not exempt. RÁM has tried thee*
“ *by a deluſive appearance; and, when thou haſt*
“ *untwiſted the living chain, which entangled him,*
“ *thou ſaſt all night elated with pride, and con-*
“ *templating thy own prowels.* Haſten, there-
“ fore, to the palace of MAHA'DAYQ, than whom
“ no deity better knows the ſupremacy of
“ RÁM: he will diſſipate thy ſorrows.

“ His words were inſtantly followed by my
“ flight towards *Cailás*, but I met the deſtroying
“ power near the manſion of COBAYR, the
“ wealthy genius of the north. Having liſtened
“ benignantly to my narrative, he thus inſtructed
“ me: ‘Thou art under the influence of a ſtrong
“ paſſion, from which no diſcourſe of mine can
“ ſo ſoon relieve thee, as the converſation of re-
“ ligious perſons, and ſerious attention to the
“ hiſtory of *Viſhn*, related by pious *Munys* in

" sweet accents. Without conversing with the
 " religious, the noble deeds of the preserving
 " power cannot be known ; without that know-
 " ledge, the passions cannot be conquered ;
 " without that conquest, true devotion cannot
 " be acquired ; and without that acquisition,
 " whatever sacrifices may be performed, or cere-
 " monies observed, God will never be seen by
 " man. Fly, O *Gerúr*, to the regions of the
 " west, and piously attend, with birds of inferior
 " wing, to the achievements of *Rám* ; as they
 " will be related by the wise habitant of the
 " azure mountain, the virtuous *Bhúshandá* : the
 " relation will subdue thy passion, and wholly
 " dispel thy sorrows. Expect not a remedy
 " from me ; since thou hast entertained proud
 " thoughts concerning *Rám*, by whom I have
 " been highly favoured : besides, one bird will
 " convey instruction more effectually to another
 " bird in their common dialect.'

" Not a moment was lost by me in seeking
 " thy delightful abode ; and the sight of it al-
 " most entirely destroyed my pride with its bit-
 " ter, but certain, fruit, affliction. Complete
 " my recovery, beloved brother, by reciting the
 " sacred story of *Rám*."

The devout *Bhúshandá* complied immediately
 with his request ; and having pronounced an
 eulogium on the incarnate God, began with

an account of his *Avatár*, or *Descent*; and then related the adventures of his childhood, the actions of his youth, and the circumstances of his marriage with SEÍTA'. He next informed the attentive eagle, how the machinations of B'HA'RT, the half-brother of *Rám*, and of CAYCAI', his step-mother, induced king JESRET, his father, to send him into the woods, while the whole nation in agony mourned his loss; how LECH'HMEN, his affectionate brother, insisted on accompanying him in exile; how they meditated on Providence in a great forest, and afterwards passed the *Ganga* to preach lessons of devotion in populous towns: he proceeded to the death of the old *Rájá*, the penitence of *B'hárt*, and his journey in pursuit of *Rám*, who, after long and earnest solicitation, returned to *Ayodhya*, where he lived with the splendour of a divinity: he told, how *Rám* again retired among the thickets, and there gave instructions to hermits and reverend *Munys*; how *Lech'bmén* was provoked to disfigure a giantess, and slay two giants, the sister and kinsmen of *Ráwan*; how that imperious demon violently seized the incomparable *Seítá*, and bore her captive to the place of his tyrannous empire, the isle of LANCA'; how *Rám*, afflicted to excess, passed the whole rainy season upon a mountain, having contracted a friendship with the race of

Apes, and appointed their chief, HENU'MAN, son of the wind, to the command of his new-raised army; how they discovered the bower of *Ajoca's**, in which *Seitá* was confined; how a vast bridge was erected by them over the sea, from which *Henúman* leaped into the island, consoled the faithful *Seitá*, and set fire to the gardens of *Ráwan*; who, in a desperate engagement, was routed and slain by *Rám*; lastly, how the divine conqueror revisited his country, restored to joy its disconsolate inhabitants, conferred high honours on the learned Bráhmens, treated his preceptor BA'SISH'T with such reverence, that he drank the water in which he had washed the feet of the *Muny*, and instructed the humble *B'hárt* in celestial knowledge; how the *Ránys* and high-born damsels, having bathed the lovely *Seitá*, decorated her with inestimable jewels, and offered her holy curds in golden basons, crowned with branches of *Tulsy*; how the princes of the apes, and other warlike beasts, assumed the most beautiful human forms; how men of all ranks, who flocked to the palace, forgetting their homes, as the pious forget their enemies, concurred in singing the praises of their king, while the gods rained flowers from heaven on the delighted assembly.

“The festivals and entertainments,” added

* Jonesia of Doctor Roxburgh.

the crow, on his receiving the sacred mark of vermilion, and ascending the throne with *Seitá*,
“ thou sawst, O monarch of the air, and wast
“ enraptured with devout joy; for *Brabma*,
“ *Mahádayo*, *Náred*, and other deities, attended
“ them; nor wouldst thou be absent on so signal
“ an occasion. During this reign, no terrors
“ alarmed, or sorrows rent, the bosoms of his
“ votaries; all was love, piety, concord; the
“ name of vice was unknown or unheard; none
“ were then infirm, none ignorant, none distressed; sweet and salutary liquors flowed from
“ every tree; perpetual blossoms laughed on the
“ stalks, and perpetual fruit hung glittering from
“ the branches; a cool placid gale blew without
“ ceasing; the birds charmed each forest with
“ æreal melody; and animals, the most opposite in their kinds, lived together, like the venerable cow with her own calf, in perfect
“ amity, and even tenderness. Such were the
“ blessings derived by mankind from *Rám*,
“ whose presence rendered the *silver* age equal
“ in virtue and happiness to that of *gold*.”

As soon as *Busunda* had concluded his narration: “ O adorable *Rám*,” exclaimed the eagle,
“ I revere thee for thy power, and love thee for
“ thy goodness! Hadst thou not been pleased to
“ raise doubts in my mind, and, by thy divine
“ *Máyá*, to beguile me into the sin of pride,
“ how should I have been directed to this noble

“mbuntain? How should I have heard the
 “recital of thy glorious actions? How should
 “the ardent love of thee have been kindled in
 “my bosom?”

“Me too,” said the crow, “has *Rám* exalted,
 “by procuring me the honour of being thus
 “consulted by the sovereign of birds. To thee
 “his affection has been signally manifested; and
 “thou mayest now cease to wonder, that the
 “most eminent among the deities, and the most
 “virtuous *Rishys*, have fallen under the domi-
 “nion of the passions. What being exists, but
 “God, who was never seduced by the love of
 “wealth; whom nothing has provoked to wrath,
 “or stimulated to vengeance; whom the plea-
 “sures of youth have not allured, nor female
 “beauty smitten with the shafts of large and
 “languishing eyes? Who can boast of a constant
 “exemption from groundless terrors and unavail-
 “ing grief? Whose fame has never been blemish-
 “ed by pride? Whom has ambition never cap-
 “tivated with false views of greatness? All these
 “temptations and blandishments are the daugh-
 “ters of *Máyá*, with whose fascinations, diffused
 “over the world, *Vishn* deludes all creatures for
 “their ultimate advantage. He is the being of
 “beings, one substance in three forms; without
 “mode, without quality, without passion; im-
 “mense, incomprehensible, infinite, indivisible,

“immutable, incorporeal, irresistible: His operations no mind can conceive; and his will moves all the inhabitants of the universe, as puppets are moved by strings. The pious, whom he loves, as a mother loves her only infant, rejoice in his government, and exult in his glory; while the irreligious, who are proud, ignorant, captious, and madly impute to *Rám* the consequences of their own stupidity, vainly afflict themselves, and view all objects in false colours; as they, whose eyes are inflamed, suppose the moon also to be red: their folly would make them believe, that the sun rises in the west, and their fears agitate them, like small barques tossed by the waves. Were the firmament illumined by sixteen moons, yet, if no sun rose, the stars would not disappear: thus, without religion and humility, vice and error cannot be dispensed. As an illustration of these truths, hear, O *Gerúr*, the story of my life; and mark the sad effects of my sin.

“When *Rám* was born in *Audh*, I repaired eagerly to his birthplace, attended him five years with assiduity, contemplating his beautiful features, and receiving happiness from the sparkles of his eye. He used to laugh when I approached him, and when I departed, to weep: sometimes he tried to seize me by

“ the feet, and shed tears if I flew out of his
 “ reach. *Can this*, I thought, *can this be the ruler*
 “ *of the universe?* Thus was I entangled by his
 “ illusion, and my mind was perplexed with
 “ doubts; I became sad and pensive; but the
 “ divine infant laughed at my distress. One
 “ day, he ran suddenly to catch me: but seeing
 “ his body black and his feet ruddy, I took my
 “ flight aloft with inexpressible agitation: he
 “ stretched out his arm, and how high soever I
 “ flew, the same arm pursued me at an equal
 “ distance. As soon as I reached the heaven of
 “ *Brahma*, I looked back, and still saw behind
 “ me the arm of *Viṣṇu*; amazed and stupefied, I
 “ closed my eyes in a trance, and found my-
 “ self, when I opened them, near the city of
 “ *Ayodhya*.

“ On my return to the palace of *Jesret*, I
 “ renewed my homage to *Rám*; but he made a
 “ sport of my confusion, which was so great,
 “ that, as he laughed, I flew into his mouth:
 “ there I saw myriads of heavens infinitely spen-
 “ did, myriads of *Brahma*’s and *Mahadayo*’s,
 “ myriads of suns, moons, and stars, gods and
 “ goddesses, *Rāja*’s and *Rány*’s, and gazed beneath
 “ me on this vast earth, girt with multitudinous
 “ seas, veined with rivers, clothed with forests,
 “ and peopled with numberless animals. An hun-
 “ dred complete years I dwelled in each heaven;

“ and traversing them all, was dazzled with their
“ endless and unutterable glories ; but, whither-
“ soever I shaped my course, I beheld ONE only,
“ RA'M, the same lovely infant, whose idea was
“ impressed indelibly on my mind.

“ Having spent a wonderful period of revolving
“ ages in this ethereal jaunt, I returned to
“ my own habitation ; where I heard, that *Rám*
“ was become incarnate, and, hastening to the
“ place of his birth, I enjoyed the rapture of
“ beholding him : yet was my heart still agitated
“ by a storm of passions, and a thousand cares
“ arose in my breast. *Rám*, knowing what
“ anxiety his deceptions had produced, again
“ laughed, and I flew out of his mouth into
“ open air. On finding that I had rambled over
“ so many worlds, and seen so many wonders in
“ so few minutes, and on considering the power
“ of the divine spirit, I fell breathless to the
“ ground : at length : ‘ Have pity, said I, have
“ pity on me ; and cease, O thou, who rewardest
“ the devout ! cease to delude and grieve thy
“ humiliated votary.’ The deity then perceiv-
“ ing my unfeigned anguish, suspended the in-
“ fluence of his *Maia*, placed his hands with
“ gentleness on my head, relieved at once my
“ solicitude ; and, having mildly heard a fervent
“ effusion, which I pronounced with weeping
“ eyes, commanded me to ask for whatever I

“ most desired: I asked for true piety towards
 “ him; and he gave it with gracious praise, added
 “ to heavenly benedictions. Adore, therefore,
 “ and invoke perpetually that invisible being,
 “ who, having no shape, is described in the
 “ *Vayds* by a similitude, and compared to a
 “ bottomless ocean of innumerable virtues.”

“ How salutary,” said *Gerúr*, “are the lessons
 “ of a spiritual instructor! If a hundred *Brahmas*
 “ and a hundred *Mahadayas* had assisted me,
 “ I should not have been so effectually re-
 “ lieved.”

After a long conversation between *Busund* and
 his penitent visitor, in which they reciprocally
 told their most interesting adventures, the crowd
 discoursed more at large on the grandeur of
Rám, and the blessings of the age, in which he
 appeared on earth. “ Very different,” con-
 tinued he, “ will be the *Cal Yug*, or age of
 “ *impurity*! Then shall priests, kings, and sub-
 “ jects, be wholly abandoned to vice; neglecting
 “ holy rites, and the due observance of ranks;
 “ not considering genuine piety, as the true and
 “ invaluable gem, which all ought to seek: such
 “ as babble fastest will be dignified with the title
 “ of *Pendits*; and such as relate most untruths,
 “ with the epithet of virtuous; they who wear
 “ necklaces of beads, and the dress of *Gosains*,
 “ will be revered as observers of inspired

“ scripture ; and they who suffer their nails to
 “ grow unpared, and their hair uncut, or stand
 “ longest on one leg, holding the other in their
 “ hand, as devout *Senniyáfsys*: the low cast of
 “ *Shudrs* will have *Brábmens* for their disciples,
 “ and presume to wear the same oord ; while
 “ the *Brábmens* will be distinguished only by
 “ that mark, which they will be sure to display
 “ uncovered: they will be illiterate, covetous,
 “ luxurious, inobservant of rites, and resembling
 “ bulls without their tails ; dissipating the pro-
 “ perty, not the ignorance, or uneasiness, of
 “ their pupils ; and even parents will instruct
 “ their children in gluttony, not in religion.
 “ Then will *Rájás* be merciless, and profligate,
 “ putting *Brábmens* to death, and continually
 “ racking or a mercing their subjects numbers of
 “ whom will die through want, since famine will
 “ from time to time desolate whole provinces ;
 “ the clouds will shed no rain ; and the ground
 “ will yield no return for the grains it has re-
 “ ceived : yet, even in this debased age, the mi-
 “ serable race of men may be saved by affection-
 “ ate devotion towards *Rám*, not appearing in
 “ external acts, but glowing in the recesses of
 “ the heart.”

“ The disorders of that age,” said the eagle,
 “ will, indeed, be as terrible, as the remedy is
 “ delightful, and certain.”

“Happy,” said *Bhushunda*, “will be they,
 “who faithfully apply it; but the domination
 “of pride is more or less absolute in every hu-
 “man breast: this abominable sin caused the
 “many changes of my form, and my condem-
 “nation to a lonely residence among the rocks.”

“In a temple of *Mahádaya* I stood invok-
 “ing his name, when the guide of my youth,
 “my instructor in religious duties, entered it
 “with true humility; yet such was my arro-
 “gance, from a vain conceit of my own piety
 “and knowledge, that I made him no salutation,
 “and showed him no respect. He opened not
 “his lips, nor was he moved to anger by my
 “presumption; but the God, whom we adored,
 “bore it not so mildly, and in a tremendous
 “voice from above, thundered against me a sen-
 “tence of perpetual misery. This dreadful
 “judgement threw my indulgent preceptor into
 “an agony of grief; his limbs trembled, his
 “tongue faltered; and casting himself on
 “the earth, with clasped hands, he supplicated
 “for a mitigation of my doom. Such benig-
 “nity, and zeal, could not but appease the
 “wrathful divinity, who spoke thus from the
 “summit of *Cáilás*: ‘Justice requires the ~~chast~~-
 “tisement of this proud mortal, but thy piety
 “has procured a remission of its greatest pains.
 “He shall suffer a thousand transmigrations, and
 “in all of them shall exist without pleasure, but

“ not without wisdom; he shall be a constant
 “ adorer of *Vishn*, and again shall assiduously
 “ invoke my name. This blessing, too, shall
 “ attend him: he shall be loved by all.’ On
 “ leaving my human shape by death, I was re-
 “ born in that of a serpent; and in all my
 “ metamorphoses, continued to worship *Mahá-*
 “ *dayo*, by whose grace I left each body, as a
 “ man puts off his old vesture.

“ After many changes I became a *Bráhmén*,
 “ but the seeds of pride still germinating in my
 “ heart, I disliked the instructions of my father,
 “ and retiring to the woods and mountains, me-
 “ ditated incessantly on the attributes of GOD;
 “ there I heard the discourses of a venerable
 “ *Rishy*, with whom I had the boldness to con-
 “ tend in argument, and to maintain the prefer-
 “ ence of devotion towards the *visible*, or *incar-*
 “ *nate*, over that towards the *invisible* deity. The
 “ sage, irritated by my obstinate presumption,
 “ lost for a while the command of his temper,
 “ and uttered an imprecation, in consequence of
 “ which I thus exist as a bird of the lowest race;
 “ but *Mahádayo*, having calmed his disturbed
 “ intellect, he repented of his anger, and when
 “ he assumed my present figure, consoled me with
 “ tender expressions, gave me the *Mentr*, or
 “ *Incantation* of *Rám*, advised me to attend the
 “ God in his infancy, and afterwards to seek this
 “ retirement, in which I have spent myriads of

“ years: he concluded with a benison, confirmed.
 “ by a voice from heaven, saying: ‘ Granted
 “ be the wishes of the pious!’”

“ Here has my opinion been more and more
 “ deeply fixed, that the ignorant who neglect
 “ the cow CA'MD HEN, source of all true felicity,
 “ and aspire only to sensual gratifications, re-
 “ semble those who go searching for the herb
 “ *acun*, but only desire its milk; that men with-
 “ out religion, are like those who try to pass the
 “ ocean without a ship; and that, although the
 “ human soul be an immortal emanation from
 “ the divinity, they who are swayed by their
 “ passions, become like parrots in a cage, or apes
 “ confined by a chain. Not so the religious,
 “ who study the *Vayds*, and perform good ac-
 “ tions; they resemble cows depasturing green
 “ plains, whose udders are distended with milk,
 “ with which the herdsman fills his bowl; then,
 “ having boiled it, he lets it cool in the fresh air,
 “ turns it into curd, and beats it into delicious
 “ butter. Piety is the fire, which increases the
 “ goodness of the milk, burning away the stains
 “ of vice; and repentance constitutes the butter,
 “ which being converted into oil, supplies the
 “ lamp of the understanding, by which divine
 “ books are perused, and luminous truths disco-
 “ vered.* Then the propitious gods delight to co-
 “ operate with mortals; in each of whose corporeal

“ senses are many lattices, where the deities
 “ continually keep watch ; and, if the soul un-
 “ warily leaves them open to the hot envenomed
 “ wind of temptation, a sincere invocation of
 “ those heavenly guardians will preserve the pre-
 “ cious light from total extinction.’ ”

“ The transported eagle attentively heard the
 “ sublime doctrines of *Busundá*, and requested
 “ him to complete the lesson, by defining the
 “ most excellent of natural *forms*, the highest
 “ *good*, the chief *pain* and *pleasure*, the greatest
 “ *wickedness*, and the severest punishment.

“ I will then describe them,’ answered the
 “ crow, ‘ with precision. In the three worlds,
 “ empyreal, terrestrial, and infernal, no *form* ex-
 “ cels the *human* ; supreme *felicity* on earth, con-
 “ sists in genuine *piety*, and *contempt of worldly*
 “ *advantages* ; the highest enjoyment is the con-
 “ versation of the devout, and virtuous ; the
 “ keenest *pain* is inflicted by *extreme poverty* ; the
 “ worst of sins is *uncharitableness*, and the un-
 “ charitable, who never fail to blaspheme the
 “ deities, and condemn the *Vayds*, shall be pu-
 “ nished in *the profoundest hell* ; while the de-
 “ spisers of their spiritual guides, shall eternally
 “ live as *frogs* ; of the *Bráhmens*, as *crows* ; of
 “ the pious, as *night-ravens* ; of other men, as
 “ *bats* : such miseries are the fruit of ungovern-
 “ ed passion ! ”

“ How should he,’ continued *Busundá*, ‘ who
 “ loves all men, and whom all men love, be
 “ torn by affliction ; or he be necessitous, who
 “ possesses the stone *Paras* ? How can they who
 “ hate their neighbours, be free from terror ; or
 “ how can the voluptuous be ultimately free
 “ from pain ? How can that country prosper,
 “ in which *Bráhmens* are injuriously treated ? or
 “ how shall that kingdom stand, in which justice
 “ is not administered ? How can he fail of suc-
 “ cess, who acts with circumspection ? How
 “ shall they be tormented with gloomy appre-
 “ hensions, who despise not the virtuous ? How
 “ shall he be rescued from perdition, who seduces
 “ the wife of another ? or he live happily, who
 “ murmurs at Providence ? Who can be glorified
 “ without merit ? and who can be dishonoured
 “ without blame ? How, lastly, can sin dwell in
 “ him, who listens to the story, and pours forth
 “ the praises of R A'M ? No happiness can equal
 “ the pure devotion of his adorers.”

EXTRACTS

FROM

THE VEDAS.

THE following fragments were submitted to the perusal of a friend*, and are now published at his recommendation, communicated to the Editor in the following terms :

“ The fragments submitted to my perusal, consist
“ of translations of passages in the Vedas, and appear to be materials selected by Sir William Jones for the elucidation of a Dissertation ‘ *On the Primitive Religion of the Hindus.*’ This Dissertation was professedly intended, ‘ *to remove the veil from the supposed mysteries of the primeval Indian Religion ;*’ and it is much to be regretted, that it was never completed, and that the fragments, which are extremely curious and interesting, cannot be published with that elucidation which they would have received from the pen of the translator. I recommend, however, the publication of them, as well as of the following extract.”

* Lord Teignmouth.

*Extract from a Dissertation on the primitive
Religion of the Hindus.*

* * * * * but that I may not seem to appropriate the merit of discoveries which others have previously made, I think it necessary to say, that the original *Gayatri*, or holiest verse in the Veda, has already been published, though very incorrectly, by *Fra Manuel da Affomcaon*, a successful missionary from *Portugal*, who may have received it, as his countrymen assert, from a converted *Brahman*; that the same venerable text was seen in the hand of Mr. WILKINS, who no doubt well understood it, by two Pandits of my acquaintance; and that a paraphrase of it in Persian may be found in the curious work of DARASHUCUH, which deserves to be mentioned very particularly. That amiable, but impolitic prince, who sacrificed his throne, and his life, to a premature declaration of his religious opinions, had employed six months, as he tells us, at *Banaras*, in translating, and explaining, fifty-one *Upanishads*, or secrets of the old Indian scripture; ~~but~~ he translated only the verbal interpretation of his Pandits, and blended the text of the *Veda*, with

different glosses, and even with the conversation, I believe, of his living Hindu expositors, who are naturally so loquacious, that when they have began talking, they hardly know how to close their lips.

Of this book I procured, with the assistance of Colonel *Polier*, a complete copy, collected by a learned *Rájá*, named *Anandarám*, with whom the Colonel was very intimate: but though sublime, and majestick, features of the original were discernible, in parts, through folds of the *Persian* drapery; yet the Sanscrit names were so barbarously written, and the additions of the translator has made the work so deformed, that I resolved to postpone a regular perusal of it till I could compare it with the Sanscrit original

* * * * *

THE GAYATRI OR HOLIEST VERSE OF THE VEDAS.

LET us adore the supremacy of *that* divine sun *, the godhead † who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress toward his holy feat.

* * * * *

WHAT the sun and light are to this visible world, that, are the *supreme good*, and *truth*, to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of beings: *that* is the light by which alone our minds can be directed in the path to beatitude.

* Opposed to the visible luminary.

† *Bhargus*, a word consisting of three consonants, derived from *bhā*, to shine; *ram*, to delight; *gam*, to move.

apānipádó javanó grīhítá,
 páfyaatyachacshah śa śrīnó tyacarnah:
 śa vétti vedyam na che tafya véitá*
 tamáhuragryam perusham maháritam.

Without hand or foot he runs rapidly, and grasps firmly; without eyes he sees, without ears he hears *all*; he knows whatever can be known, but there is none who knows him: Him the wise call the great, supreme, pervading spirit.

Of this text, and a few others, RA'DHA'CANT has given a paraphrase:

“ Perfect truth; perfect happiness; without
 “ equal; immortal; absolute unity; whom nei-
 “ ther speech can describe, nor mind compre-
 “ hend; all-pervading; all-transcending; de-
 “ lighted with his own boundless intelligence,
 “ not limited by space, or time; without feet,

* Instead of *Véitá* some copies of the text have *chétiú* for *chétiyitá*, or director of the mind. Τὸ ἡγεμονικόν.

“ moving swiftly ; without hands, grasping all
“ worlds ; without eyes, all-surveying ; without
“ ears, all-hearing ; without an intelligent guide,
“ understanding all ; without cause, the first
“ of all causes ; all-ruling ; all-powerful ; the
“ creator, preserver, transformer, of all things ;
“ such is the Great One : this the Védas de-
“ clare.”

1. WHAT relish can there be for enjoyments in this unsound body, filled with bad odours, composed of bones, skin, tendons, membranes, muscles, blood, saliva, tears, ordure and urine, bile and mucus?

2. What relish can there be for enjoyment in this body; assailed by desire and wrath, by avarice and illusion, fear and sorrow, envy and hate, by absence from those whom we love, and by union with those whom we dislike, by hunger and thirst, by disease and emaciation, by growth and decline, by old age and death?

3. Surely we see this universe tending to decay, even as these biting gnats and other insects; even as the grass of the field, and the trees of the forest, which spring up and then perish.

4. But what are they? Others, far greater, have been archers mighty in battle, and some have been kings of the whole earth.

5. SUDHUMNA, BHURIDHUMNA, INDRA-DHUMNA, ÇUVALAYA'SWA, YANVANA'SWA, AVADHYASWA, ASWAPATI, SASABINDU, HAVISEHANDRA, BARISHSHA, NAHUSHA, SURYATI, YAYATI, VICRAVA, ACSHAYASENA, PRITHA VRATA, and the rest.

6. MARUTTA likewise, and BHARATA, who enjoyed all corporeal delights, yet left their

boundless prosperity, and passed from this world to the next.

7. But what are they? Others yet greater, *Gandarvas*, *Asuras*, *Racshasas*, companies of spirits, *Pisachas*, *Uragas*, and *Gràbas*, have we seen been destroyed.

8. But what are they? Others, greater still, have been changed; vast rivers dried; mountains torn up; the pole itself moved from its place; the cords of the stars rent asunder; the whole earth itself deluged with water; even the *Juses* or angels hurled from their stations.

9. In such a world, then, what relish can there be for enjoyment? Thou alone art able to raise up.

I am, in this world like a frog in a dry well: Thou only, O Lord, art my refuge: thou only art my refuge.

1. MAY that soul of mine, which mounts aloft in my waking hours, as an ethereal spark, and which, even in my slumber, has a like ascent, soaring to a great distance, as an emanation from the light of lights, be united by devout meditation with the Spirit supremely blest, and supremely intelligent !

2. May that soul of mine, by an agent *similar* to which the low-born perform their menial works, and the wise, deeply versed in sciences, duly solemnize their sacrificial rite; *that* soul, which was itself the primeval oblation placed within all creatures, be united by devout meditation with the Spirit supremely blest, and supremely intelligent !

3. May that soul of mine, which is *a ray* of perfect wisdom, pure intellect and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest, and supremely intelligent !

4. May that soul of mine, in which, as an immortal essence, may be comprised whatever has past, is present, or will be hereafter; by which the sacrifice, where seven ministers officiate, is properly solemnized; be united by devout me-

dition with the Spirit supremely blest, and supremely intelligent !

5. May that soul of mine, into which are inserted, like the spokes of a wheel in the axle of a car, the holy texts of the *Rigveda*, the *Sáman*, and the *Yajush* ; into which is interwoven all that belongs to created forms, be united by devout meditation with the Spirit supremely blest, and supremely intelligent !

6. May that soul of mine, which, *distributed in other bodies*, guides mankind, as a skilful charioteer guides his rapid horses with reins ; that soul which is fixed in my breast, exempt from old age, and extremely swift in its course, be united, by divine meditation, with the Spirit supremely blest, and supremely intelligent !

Veda, and 1st Article of our Church.

“ There is one living and true God, everlasting, without body, parts, or passion, of infinite power, wisdom, and goodness ; the maker and preserver of all things, both visible, &c. &c.”

I'S A' V A' S Y A M;

OR,

AN UPANISHAD FROM THE YAJUR VEDA.

1. BY one Supreme Ruler is this universe pervaded; even every world in the whole circle of nature. Enjoy pure delight, O man! by abandoning *all thoughts* of this perishable world; and covet not the wealth of any creature existing.

2. He who, in this life, continually performs his religious duties, may desire to live a hundred years; but even to the end of that period thou shouldst have no other occupation here below.

3. To those regions, where evil spirits dwell, and which utter darkness involves, will such men surely go after death, as destroy *the purity* of their own souls.

4. There is one supreme Spirit, which nothing can shake, more swift than the thought of man. That primeval Mover, even divine intelligence, cannot reach: that Spirit, though unmoved, infinitely transcends others, how rapid soever their course.

5. That supreme Spirit moves at pleasure,

but in itself is immoveable ; it is distant from us, yet very near us ; it pervades this whole system of worlds, yet is infinitely beyond it.

6. The man who considers all beings as existing even in the supreme spirit, and the supreme spirit as pervading all beings, henceforth views no creature with contempt.

7. In him who knows that all spiritual beings are the same *in kind* with the supreme spirit, what *room can there be* for delusion of mind, or what room for sorrow when he reflects on the identity of spirit ?

8. The pure enlightened soul assumes a luminous form with no gross body, with no perforation, with no veins, or tendons, unblemished, untainted by sin, *itself being a ray from the infinite spirit*, which knows the past and the future, which pervades all, which existed with no cause but itself, which created all things as they are in ages very remote.

9. They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness, but they surely have a thicker gloom around them who are solely attached to speculative science.

10. A distinct reward, they say, is reserved for ceremonies, and a distinct reward, they say, for divine knowledge ; adding, “ This we have “ heard from sages who declared it to us.”

11. He alone is acquainted with the nature of ceremonies, and with that of speculative science, who is acquainted with both at once: by religious ceremonies he passes the gulph of death, and by divine knowledge he attains immortality.

12. They who adore only the appearances and forms of the deity are fallen into thick darkness, but they surely have a thicker gloom around them who are solely devoted to the abstract essence of the divine essence.

13. A distinct reward, they say, is obtained by adoring the forms and attributes, and a distinct reward, they say, by adoring the abstract essence; adding; "This we have heard from sages who declare it to us."

14. He only knows the forms and the essence of the deity who adores both at once; by adoring the appearances of the deity, he passes the gulph of death, and by adoring his abstract essence he attains immortality.

15. Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty!

16. O Thou who givest sustenance to the world, thou sole mover of all, thou who restrainest sinners, who pervadest yon great luminary, who appearest as the Son of the Creator;

hide thy dazzling beams, and expand thy spiritual brightness, that I may view thy most auspicious, most glorious, real form.

“ OM, Remember me, divine spirit ! ”

“ OM, Remember my deeds.”

17. That all-pervading spirit, that spirit which gives light to the visible sun, even the same *in kind* am I, *though infinitely distant in degree*. Let my soul return to the immortal spirit of God, and then let my body, which ends in ashes, return to dust !

18. O spirit, who pervadest fire, lead us in a straight path to the riches of beatitude ! Thou, O God, possessest all the treasures of knowledge : remove each foul taint from our souls ; we continually approach thee with the highest praise, and the most fervid adoration.

FROM THE YAJURVEDA.

1. AS a tree, the lord of the forest, even so, without fiction, is man : his hairs are as leaves; his skin, as exterior bark.

2. Through the skin flows blood; through the rind, sap : from a wounded man, therefore, blood gushes, as the vegetable fluid from a tree *that is cut*.

3. His muscles are as interwoven fibres; the membrane round his bones as interior bark, which is closely fixed : his bones are as the hard pieces of wood within : their marrow is composed of pith.

4. Since the tree, when felled, springs again, still fresher, from the root, from what root springs mortal man when felled by the hand of death?

5. Say not, he springs from seed : seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

6. But a tree which they have plucked up by the root, flourishes individually no more. From what root then springs mortal man when felled by the hand of death?

7. Say not he was born before ; he is born :
who can make him spring again to birth ?

8. God, who is perfect wisdom, perfect happiness, He is the final refuge of the man, who has liberally bestowed his wealth, who has been firm in virtue, who knows and adores that Great One.

A HYMN TO THE NIGHT.

NIGHT approaches illumined with stars and planets, and looking on all sides with numberless eyes, overpowers all meaner lights. The immortal goddess pervades the firmament covering the low valleys and shrubs and the lofty mountains and trees, but soon she disturbs the gloom with celestial effulgence, Advancing with brightness, at length she recalls her sister Morning; and the nightly shade gradually melts away.

May she, at this time, be propitious: She, in whose early watch, we may calmly recline in our mansion, as birds repose on the tree.

Mankind now sleep in their towns; now herds and flocks peacefully slumber, and winged creatures, even swift falcons and vultures.

O Night, avert from us the she-wolf and the wolf; and oh! suffer us to pass thee in soothing rest!

O Morn, remove, in due time, this black, yet visible, overwhelming darkness which at present infolds me, as thou enablest me to remove the cloud of their debts.

Daughter of heaven, I approach thee with praise, as the cow approaches her milker; accept, O Night, not the hymn only, but the oblation of thy suppliant, who prays that his foes may be subdued.

*The following Fragment is a Translation from a
Sanskrit Work, entitled,*

THE IGNORANT INSTRUCTED.

1. RESTRAIN, O ignorant man, thy desire of wealth, and become a hater of it in body, understanding, and mind : let the riches thou possessest be acquired by thy own good actions, with those gratify thy soul.

2. The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

3. Who is thy wife, and who thy son ? How great and wonderful is this world : whose thou art, and whence thou comest ? Meditate on this, my brother, and again on this.

4. Be not proud of wealth and attendants, and youth ; since time destroys all of them in the twinkling of an eye : check thy attachment to all these illusions, like *Maya* ; fix thy heart on the foot of *Brabhà*, and thou wilt soon know him.

5. As a drop of water moves on the leaf of the lotus ; thus, or more slippery, is human life : the company of the virtuous endures here but for a moment ; that is the vehicle to bear thee over land and ocean.

6. To dwell in the mansion of Gods at the foot of a tree ; to have the ground for a bed, and a hide for vesture ; to renounce all ties of family or connections ; who would not receive delight from this devout abhorrence of the world.

7. Set not thy affections on foe, or friend ; on a son, or a relation ; in war, or in peace ; bear an equal mind towards all ; if thou desirest it, thou wilt soon be like *Viṣṇu*.

8. Day and night, evening and morn, winter and spring, depart and return ! Time sports, age passes on, desire and the wind continue unrestrained.

9. When the body is tottering, the head grey, and the mouth toothless ; when the smooth stick trembles in the hand, which it supports, yet the vessel of covetousness remains unemptied.

10. So soon born, so soon dead ! so long lying in thy mother's womb ! so great crimes are committed in the world ! How then, O man, canst thou live here below with complacency ?

11. There are eight original mountains, and seven seas—*Brahma, Indra, the Sun, and Kṛdra*.

—These are permanent, not thou, not I, not this, or that people: what, therefore, should occasion our sorrow?

12. In thee, in me, in every other, *Viṣṇu* resides: in vain art thou angry with me, not bearing my approach: this is perfectly true, all must be esteemed equal: be not, therefore, proud of a magnificent palace.

This is the instruction of learners, delivered in twelve measures: what more can be done with those, whom this work doth fill with devotion?

Thus ends the book, named *Môbadmudgara*, or the Ignorant Instructed, (properly the Mallet of the Ignorant,) composed by the holy, devout, and prosperous *Sancar Acharya*.

THE
SEASONS;

DESCRIPTIVE POEM.

BY CA'LIDA'S.

FROM THE ORIGINAL SANSKRIT.

ADVERTISEMENT.

THIS book is the first ever printed in *Sanſcrit*; and it is by the preſs alone, that the ancient literature of *India* can long be preſerved: a learner of that moſt intereſting language who had carefully peruſed one of the popular grammars, could hardly begin his courſe of ſtudy with an eaſier or more elegant work, than the *Rītuſānbāra*, or *Aſſemblage of Seasons*. Every line compoſed by CA'LIDA's is exquisitely poliſhed; and every couplet in the poem exhibits an *Indian* landſcape, always beautiful, ſometimes highly coloured, but never beyond nature: four copies of it have been diligently collated; and where they differed, the cleareſt and moſt natural reading has conſtantly had the preference.

W. J.

LAILÍ MAJNÚN;

A

PERSIAN POEM

OF

H Á T I F Í.

PREFACE.

AMONG eleven or twelve *Persian* poems on the story of LAILÍ and MAJNU'N, that of HA'TIFI' seems universally esteemed the simplest and most pathetick. The tale itself is extremely simple; and the more affecting, because it is true; for KAIS, who became *frantick* from disappointed love, and thence had the surname of *Majnún*, was a most accomplished and amiable youth, the only son of an *Arabian* chieftain in the first age of the *Mohammedan* empire: fragments of his beautiful poetry are still repeated with rapture by the *Arabs* of *Hejáx*; and the best works of the *Persians* abound in allusions to his unfortunate passion. LAILÍ, or LAILA, as her name is pronounced in *Arabia*, was the daughter of a neighbouring chief, and was also eminently accomplished; yet she had no transcendant beauty, it seems, in any eyes but those of her lover: SADI', who represents her with a swarthy complexion and of low stature, tells a

long, but agreeable, story on the same subject, which the *Maulavi* of *Rûm* has comprized in two couplets—"The *Khalifah* said to *LAILI'*, art
 " *thou the damsel, for whom the lost MAJNU'N is.*
 " *become a wanderer in the desert? Thou surpassest*
 " *not other girls in beauty.* She said: *Be silent;*
 " *for thou art not Majnûn.*"

For the short account of our Poet exhibited in the *Persian* preface, we are obliged to the kindness of *ALI' IBRAHÎM KHA'N*, one of the best bred, most learned, and most virtuous *Muselmâns* in the *British* territories. *ABDULLAH*, sur-named *HA'TIFI'*, who died in the year 1520 of our era, was a nephew, we find, of *NU'RUD-DÎ'N*, usually called *JA'MI'* from the village of *Jâm* in *Khorâsân*, with whom he lived on more amicable terms, than could naturally have been expected between rival poets; and, if he was inferiour to his uncle in learning or in art, he certainly surpassed him in genius. His principal ambition was to enter the lists with *NI-ZA'MI'*; by composing five poems on the same or similar subjects with the *Khamseh* of that illustrious author; and how far he succeeded in his competition, every reader must decide for himself: for my opinion is, that he has not even approached the splendour and sublimity of his master's diction, but that he has excelled him in tenderness and simplicity; and, most probably,

NIZA'MI' valued himself solely on his rich and elevated composition, whilst HA'TIFI' aimed only at sweetness and pathos, each attaining the summit of excellence in the style which he professed. The fate of the two poets has been very different; for, while the five poems of NIZA'MI' have a place in most *Asiatick* libraries and in general are beautifully copied, those of HA'TIFI' are extremely scarce and negligently transcribed: his *Haft Paicar*, or the *Seven Images*, is barely named by D'HERBELOT, who mentions also his *Zafar Námah*, an Heroick Poem on the actions of TAIMUR, which was designed to emulate that of NIZA'MI' on the victories of ALEXANDER; but I have never been able to procure any of his works except his *LAILI' MAINU'N*, the scarcity of which was my chief inducement for publishing it. The reader must not expect a complete edition of the poem, which I have neither materials nor leisure to exhibit, but merely an impression of my manuscript, which unhappily is far from being correct. A *Muselmán* of high rank, who first named the work to me, promised to send me in *Bengal* a well-collated copy of it; but he forgot his promise; and the imperfection of this edition must partly be ascribed to his forgetfulness; partly to my own haste, inadvertence, or ignorance. Since the book has been printed, I have

read it four or five times with great attention; and, having procured two other manuscripts, when the last sheet was in the press, I perused them also with as much attention as they deserved, but with very trifling advantage: I then formed a table of corrections, while two learned natives were severally engaged in the same labour; but, finding their tables to differ considerably from each other, I have reduced them to a short compass by omitting every doubtful emendation, and every grammatical error, by which no *Persian* scholar could be misled. In many places the common orthographical marks are omitted (as they are, indeed, in the best manuscripts), and in some places they are added, where the sense or the metre necessarily requires their omission: between some few words the copulative is erroneously inserted, and between others it is inaccurately omitted, having probably dropped out in the press-work: lastly, some couplets are evidently transposed, especially in the dialogue between MAJNU'N and LAILI's mother, where I suspected on the first perusal of it, that near thirty distichs were out of their place; but I had not the courage to depart from the authority of my manuscript in a most pathetic episode, where it might have been the poet's design to break the usual connexion of ideas in minds distracted with anguish; as the

great *Italian* composers often violate every rule of harmony in expressing tumultuous passions. On the whole, the book is by no means perfect; but, since it is far more correct than any *Persian* or *Arabick* book of the same length, that I ever perused, I am fully convinced that it will afford the reader as much delight, as I have myself received, and shall continue to receive, from it.

The best guide in amending all poetical works is an accurate knowledge of the measures, in which they are composed; yet a want of that knowledge in editors of *Greek* and *Arabian* poems, has been the occasion of so many mistakes, that a collection of them would fill a volume: in *Persian* few poems have been printed; but, if GENTIUS had only been able to distinguish prose from verse, as it is manifest that he was not able, he would have done more justice to the beautiful *Gulistán*, which he had the merit of selecting for publication. The measure of the poem before us, which has enabled me to correct a number of lines in it, is exactly in this form:

Lex omnibus imperare debet,

with a strong accent on the *second*, *seventh*, and *tenth* syllables; and it is very remarkable, that almost every couplet in that measure may be

transposed, by an easy change of the accent, into common *English* verse : thus **HA'TIFI'** says,

*ân t'orfah sabî kadî gulendâ
az kais robûd s'abru ârâm,
bûdî birokhi nicîyi û shâd,
vaz kbwâb u kboresh kayâmadî yâd,
îshk âmad u der du shâb já card,
kbodrá bidu yâr âshná card,
bâz âmadî u bibem nîshastî,
vaz goft u shenîd leb nabastî,
îshân gbemi dil hîcas nagoftend,
rázi del az in u ân naboftend.*

These five distichs may be thus translated in the measure of the original :

With cheeks, where eternal paradise bloóm'd,
Sweet *Laili* the soul of *Kais* had consúm'd ;
Transported her heav'nly grâces he viéw'd,
Of slumber no more he thought, nor of food :
Love rais'd in their glowing bósoms his thróne,
Adópting the chosen pair as his ówn,
Togéther on flow'ry seáts they repós'd ;
Their líps not one idle móment were clós'd :
To mórtals they gave no hínt of their smárt ;
Love ónly the secret dréw from each héart.

And a bare transposition of the accents gives us five *English* couplets in the form, which some call heroick, and others, elegiack :

With cheeks, where paradise eternal bloom'd,
 Sweet *Laili* had the soul of *Kais* consum'd;
 Her heav'nly graces he transported view'd;
 No more he thought of slumber or of food.
 Love in their glowing bosoms rais'd his throne,
 The chosen pair adopting as his own.
 On flow'ry seats together they repos'd;
 Their lips one idle moment were not clos'd;
 No hint they gave to mortals of their smart;
 Love only drew the secret from each heart.

Nevertheless, if the whole poem should ever be translated into *English* (by me it certainly never will), I would recommend a version in modulated, but unaffected, prose in preference to rhymed couplets; and, though not a single image or thought should be added by the translator, yet it would be allowable to omit several conceits, which would appear unbecoming in an *European* dress; for the poem, with all its beauties, has conceits in it, like the black spots on some very beautiful flowers; but they are neither so numerous nor so unpleasing, as those in the poem of *VENUS* and *ADONIS*, and we cannot with justice show less indulgence to a poet of *Irán*, than we all show to our immortal countryman,
 SHAKSPEARE.

I wish I could conceal the principal object of this publication, without impeding or delaying the object itself; but, since I am conscious, that

what I am going to add has the appearance only of ostentation, and that my purpose cannot be answered, unless it be speedily and generally known, I think it necessary to declare, that the property of the whole impresson belongs from this moment to the attorney for the poor in the Supreme Court, in trust for the miserable persons under execution for debt in the prison of *Calcutta*: should all the copies be fold, there will be near twelve thousand Sicca Rupees in the hands of the trustee, who will immediately apply them, without any distinction of religion or country, to the effectual relief, as far as they will extend, of such prisoners as have been longest confined, and are not relievable by the rules of the Court. This assistance, I fear, will set at liberty but few of the unhappy men, who now suffer the worst of human misfortunes; but it is possible, that the liberality of the publick may, in some mode or another, extend itself to those who remain in prison; for, even if the legislature should ultimately relieve them, yet multitudes of them will perish, and all must wish to perish, before any relief can arrive from *Europe*.

The incorrectness of modern *Arabian* and *Persian* books is truly deplorable: nothing can preserve them in any degree of accuracy but the art of printing; and, if *Asiatick* literature should

ever be general, it must diffuse itself, as *Greek* learning was diffused in *Italy* after the taking of *Constantinople*; by mere impressions of the best manuscripts without versions or comments, which future scholars would add at their leisure to future editions; but no printer could engage in so expensive a business without the patronage and the purse of monarchs or states or societies of wealthy individuals, or at least without a large publick subscription: there are printers in *Bengal*, who, if they were duly encouraged, would give us editions of *HA'FIZ* and *SADI*, or, perhaps, of *NIZA'MI* and *FIRDAUSI*; and there are indigent natives of eminent learning, who would gladly correct the press for a small monthly salary. I shall ever be ready to promote such undertakings as a subscriber, but shall never more appear as an editor or a translator of any *Persian* book whatever.

W. JONES.

A Catalogue of Sanscrit, and other Oriental Manuscripts, presented to the Royal Society by Sir William and Lady Jones.

The following letter will shew the motives which induced the Editor to complete Sir William Jones's gift, by presenting the remainder of his valuable collection of Eastern Manuscripts to the Royal Society, in the hopes of their becoming a general accommodation to the learned.

Gardens, near Calcutta, Jan. 29, 1792.

My dear Sir JOSEPH,

I annex a bill of lading, which will explain itself. Should I live to have the pleasure of seeing you again, you will have the goodness to let me take the manuscripts, with the care of which I now trouble you; should I die, you will deposit them in the Royal Society, so that they may be lent out, without difficulty, to any studious men who may apply for them. I am so busy at this season, that I can only bid you farewell, from,

Dear Sir JOSEPH,

Your ever-faithful,

And obedient servant,

W. JONES.

Sir Joseph Banks, Bart.

A CATALOGUE, &c. taken by C. WILKINS,
Esq. F.R.S. part of which (as far as No. 56)
was read before the ROYAL SOCIETY, June
28, 1798.

All the notes at the bottom of the page, are copied from the
Manuscript of Sir William Jones, in each of the books
referred to.

I. a. MAHA'-BHARATA.

A poem in eighteen books, exclusive of the
part called *Raghuvasa*; the whole attributed to
Crishna Dwaipayana Vyasa; with copious notes by
Nila-canta. This stupendous work, when perfect,
contains upwards of one hundred thousand metri-
cal verses. The main subject is the history of the
race of *Bharata*, one of the ancient kings of
India, from whom that country is said to have
derived the name of *Bharata-varsha*; and more
particularly that of two of its collateral branches,
distinguished by the patronymics, the *Curavas*
and the *Puravas* (so denominated from two of
their ancestors, *Curu* and *Puru*), and of their
bloody contentions for the sovereignty of *Bha-
rata-varsha*, the only general name by which
the aborigines know the country we call *India*,

1. *Maha-Bharati*. The great story from Bharati speech.

and the Arabs and Persians *Hind* and *Hindoſtan*. But, beſides the main ſtory, a great variety of other ſubjects is treated of, by way of Introduction and episode. The part entitled *Raghu-vanſa* contains a diſtinct hiſtory of the race of *Criſhnâ*. The *Mahâ-bhârata* is ſo very popular throughout the Eaſt, that it has been tranſlated into moſt of its numerous dialects; and there is an abridgement of it in the Perſian language, ſeveral copies of which are to be found in our publick libraries. The *Gîtâ*, which has appeared in an Engliſh dreſs, forms part of this work; but, as it contains doctrines thought too ſublime for the vulgar, it is often left out of the text, as happens to be the caſe in this copy. Its place is in the 6th book, called *Bhishma-parva*. This copy is written in the character which, by way of pre-eminence, is called *Dêva-nâgarî*. Ly J.

1. *b. Ditto.*

Another copy, without notes, written in the character peculiar to the province of *Bengal*, in which the *Brabmans* of that country are wont to tranſcribe all their *Sanſcrit* books. Moſt of the alphabets of India, though they differ very much in the ſhape of their letters, agree in their number and powers, and are capable of expreſſing the *Sanſcrit*, as well as their own particular language. This copy contains the *Gîtâ*, in its proper place. Ly J.

2. a. *Rámáyana*

The adventures of *Ráma*, a poem in seven books, with notes, in the *Dévanágari* character. There are several works with the same title, but this, written by *Válmic*, is the most esteemed. The subject of all the *Rámáyana*'s is the same: the popular story of *Ráma*, surnamed *Dásarathi*, supposed to be an incarnation of the god *Vishnu*, and his wonderful exploits, to recover his beloved *Sita* out of the hands of *Ravana*, the giantick tyrant of *Lancá*. Ly J.

2. b. *Ditto*.

Another copy, in the *Bengal* character, without notes, by *Válmic*. Ly J.

2. c. *Ditto*.

A very fine copy, in the *Dévanágari* character, without notes; but unfortunately not finished, the writer having been reduced to a state of insanity, by habitual intoxication. Sir W. J.

3. a. *Sri Bhágavat*.

A poem in twelve books, attributed to *Crishna Dwaipayana Vyasa*, the reputed author of the *Mahá-bhárata*, and many other works; with notes by *Sridhará Swámi*. *Dévanágari* character. It is to be found in most of the vulgar dialects of India, and in the Persian language. It has also appeared, in a very imperfect and abridged form, in French, under the title of *Bhagavadam*, translated from the *Támul* version. The

chief subject of the *Bhaguvat* is the life of *Crishna*; but, being one of that species of composition which is called *Purána*, it necessarily comprises five subjects, including that, which may be considered the chief. The Bráhmans in their book, define a *Purána* to be “a poem treating of five subjects: primary creation, or creation of matter in the abstract; secondary creation, or the production of the subordinate beings, both spiritual and material; chronologic account of their grand periods of time, called *Manwantaras*; genealogical rise of families, particularly of those who have reigned in *India*; and, lastly, a history of the lives of particular families.” Ly J.

3. b. *Ditto*.

Another copy, in the *Bengal* character, without notes. Ly J.

3. c. *Ditto*.

Another copy, on palm leaves, in the *Bengal* character. Sir W. J.

4. *Agni Purána*.

This work, feigned to have been delivered by *Agni*, the god of fire, contains a variety of subjects, and seems to have been intended as an epitome of Hindu learning. The poem opens with a short account of the several incarnations of *Vishnu*; particularly in the persons of *Ráma*, whose exploits are the theme of the *Rámáyan*,

and of *Crishna*, the material offspring of *Vasudeva*. Then follow a history of the creation; a tedious dissertation on the worship of the gods, with a description of their images, and directions for constructing and setting them up; a concise description of the earth, and of those places which are esteemed holy, with the forms of worship to be observed at them; a treatise on astronomy, or rather astrology; a variety of incantations, charms, and spells, for every occasion; computation of the periods called *Manwantaras*; a description of the several religious modes of life, called *A'srama*, and the duties to be performed in each of them respectively; rules for doing penance; feasts and fasts to be observed throughout the year; rules for bestowing charity; a dissertation on the great advantages to be derived from the mystic word OM! with an hymn to *Vasishtha*. The next subject relates to the office and duties of princes; under which head are given rules for knowing the qualities of men and women; for choosing arms and ensigns of royalty; for the choice of precious stones; which are followed by a treatise on the art of war, the greatest part of which is wanting in this copy. The next head treats of worldly transactions between man and man, in buying and selling, borrowing and lending, giving and receiving, &c. &c. and the laws respecting them. Then follow certain ordinances, according to the

Vēda, respecting means of security from misfortunes, &c. and for the worship of the gods. Lists of the two races of kings, called the *Suryavanśa*, and the *Cbandravanśa*; of the family of *Yadu*, and of *Criṣṇa*; with a short history of the twelve-years' war, described in the *Mahā-bhārat*. A treatise on the art of healing, as applicable to man and beast, with rules for the management of elephants, horses, and cows; charms and spells for curing various disorders; and the mode of worshipping certain divinities. On the letters of the *Sanskrit* alphabet; on the ornaments of speech, as applicable to prose, verse, and the drama; on the mystic signification of the single letters of the *Sanskrit* alphabet; a grammar of the *Sanskrit* language, and a short vocabulary. The work is divided into 353 short chapters, and is written in the *Bengal* character. Ly J.

5. *Cālica Purāna*.

A mythological history of the goddess *Cālī*, in verse, and her adventures under various names and characters; a very curious and entertaining work, including, by way of episode, several beautiful allegories, particularly one founded upon the motions of the moon. There seems to be something wanting at the end. *Bengal* character, without notes. Ly J.

6. a. *Vāyu Purāna*.

This work, attributed to *Vāyu* the god of wind, contains, among a variety of other curious sub-

jects, a very circumstantial detail of the creation of all things celestial and terrestrial, with the genealogy of the first inhabitants; a chronological account of the grand periods called *Manwantaras*, *Calpas*, &c.; a description of the earth, as divided into *Dwipas*, *Varshas*, &c., with its dimensions in *Yojanas*; and also of the other planets, and fixed stars, and their relative distances, circumferences of orbits, &c. &c. Written in the *Dévanágari* character. Ly J.

6. *b. Ditto.*

A duplicate in the *Dévanágari* character. Ly J.

7. *Vrihan Náradiya Purána.*

This poem, feigned to have been delivered to *Sanatcushnára*, by the inspired *Nárada*, like others of the *Puránas*, opens with chaos and creation; but it treats principally of the unity of God, under the title of *Mahá Vishnu*; arguing, that all other gods are but emblems of his works, and the goddesses, of his powers; and that the worshipping of either of the triad, creator, preserver, or destroyer, is, in effect, the worshipping of him. The book concludes with rules for the several tribes, in their spiritual and temporal conduct through life. It is a new copy, in the *Bengal* character, and, for a new copy, remarkably correct. Ly J.

8. *Náradiya Purána.*

This poem treats principally on the worship

of *Viṣṇu*, as practised by *Rājmāṅgada*, one of their ancient kings. *Dévanāgarī* character.

Sir W. J.

9. a. *Bhaviṣhyōttara Purāna*.

The second and only remaining part. The subject is confined to religious ceremonies. *Dévanāgarī* character. Sir W. J.

9. b. *Ditto*.

With an Index. *Dévanāgarī* character.

Ly J.

10. *Gita-gōvinda*.

A beautiful and very popular poem, by *Jaya-déva*, upon *Crishna*, and his youthful adventures. *Bengal* character. Ly J.

11. a. *Cumā a Sambhava*.

An epick poem on the birth of *Cārtice*, with notes, by *Calidāsa*. *Dévanāgarī* character. The notes are separate, Ly J.

11. b. *Ditto*.

A duplicate of the text only, in the *Bengal* character. Ly J.

12. *Naiṣhadha*.

The adventures of *Nala*; a poem, with notes. *Bengal* character. Ly J.

13. *Bhatti*.

A popular heroick poem, in the *Bengal* character. Ly J.

14. *Rāghu-vansa*.

The race of *Criṣṇa*, a poem by *Calidas*, with notes. *Dévanāgarī* character. Ly J.

15. *Vṛihatcatbhā*.

Indian Tales in verse, by *Somadéva*. *Dévanāgarī* character. Ly J.

16. *Singhāsāna*.

The throne of *Rājā Vicramāditya*; a series of instructive tales, supposed to have been related by thirty-two images which ornamented it. *Dévanāgarī* character. It has been translated into Persian. Ly J.

17. *Cat'hā Saritsāgara*.

A collection of tales by *Somadéva*. *Dévanāgarī* character. Two books in Russia. Ly J.

18. *Suca Saptati*.

The seventy tales of a parrot. *Dévanāgarī* character. Sir W. J. The Persians seem to have borrowed their *Tuti-nāma* from this work.

19. *Rasamanjari*.

The analysis of love, a poem, by *Bhānūdatta Miśra*. *Dévanāgarī* character. Ly J.

15. This poet resembles Ariosto, but even surpasses him in eloquence.—“We do homage to the poets who composed the *Rāmāyan*, the *Mahābārat*, and the *Vṛihatcatbhā*—*Vālmīci*, *Vyāsa* and *Somadéva*; by whom delightful eloquence blazes forth, divided like the river with three streams, *Goverdhana*, *Achārya*.

19. I have read this delightful book four times at least.

20. *Sántifataca.*

A poem, in the *Bengal* character. Ly J.

21. *Arjuna Gitá.*

A dialogue, something in the manner of the *Bhagavat Gitá*. *Dévanágari* character. Ly J.

22. *Hitópadeśa.*

Part of the fables translated by C. W. Written in the *Bengal* character. Ly J.

23. *Brahmá Nirupana.*

On the nature of *Brahmá*. *Dévanágari* character. Imperfect. Ly J.

24. *Méghaduta.*

A poem. *Bengal* character. Ly J.

25. *Tantra Sára.*

On religious ceremonies, by *Criśhñínanda Battáchárya*. *Bengal* character. Sir W. J.

26. *Sabaśra Náma.*

The thousand names of *Viśhnu*. *Dévanágari* character. Sir W. J.

27. *Cirátárjuniya.*

A poem, in the *Bengal* character. Ly J.

28. *Siddhánta Sirómaṇi.*

A treatise on geography and astronomy, by *Bhášcaráchárya*. *Dévanágari* character.

Sir W. J.

29. *Sangita Náráyana.*

A treatise on musick and dancing. *Dévanágari* character. Sir W. J.

30. *Vribadaranyaca.*

Part of the *Yajur Vēda*, with a gloss, by *Sancara*. *Dēvanāgarī* character. Ly J.

31. *Nirūṭi*, or *Nairuṭa*.

A gloss on the *Vēda*. *Dēvanāgarī* character.
Ly J.

32. *Aitareya*.

A discourse on part of the *Vēda*. *Dēvanāgarī* character. Ly J.

33. *Chandasi*.

From the *Sāma Vēda*. *Dēvanāgarī* character.
Ly J.

34. *Māgha Tīkā*.

A comment on some other work. *Dēvanāgarī* character. Ly J.

35. *Rājaballabha*.

De materia Indorum medicā; by *Nārāyaṇadāsa*. Bengal character. Ly J.

36. *Haṭha Pradīpaka*.

Instructions for the performance of the religious discipline called *Yōga*; by *Swātmārāma*. Bengal character. Ly J.

37. a. *Mānava Dharma Śāstra*.

The institutes of *Menu*, translated into English by Sir W. J. under the title of "*Institutes of Hindu Law, or the Ordinances of Menu*." *Dēvanāgarī* character. Ly J.

37. b. *Ditto*.

Duplicate in the *Dēvanāgarī* character.

Ly J.

38. *Mugdha-bōdha-tīkā*.

A commentary on the *Mugdha-bōdha*, which is a *Sanſcrit* grammar, peculiar to the province of Bengal, by *Durgā Dāsa*. *Bengal* character. Four vols. Ly J.

39. *Sāraſwati-Vyācarana*.

The *Sanſcrit* grammar called *Sāraſwati*. (That part only which treats of the verb.) *Dēvanāgarī* character. Ly J.

40. *Sārāvali*.

A grammar of the *Sanſcrit* language. Incomplete. *Bengal* character. Sir W. J.

41. *Siddhānta-Caumudī*.

A grammar of the *Sanſcrit* language, by *Pānini*, *Cātāyana*, and *Pātanjali*; with a duplicate of the first part, as far as compounds. *Dēvanāgarī* character. Ly J.

42. a. *Amara Cōṣa*.

A vocabulary of the *Sanſcrit* language, with a grammatical comment. Not perfect. *Dēvanāgarī* character. Ly J.

42. b. *Ditto*.

The botanical chapter only, with a comment. *Dēvanāgarī* character. Ly J.

41. *The Great Siddhānta Caumudī*—Part I. Collected by *Bhāṭṭaḥ Dushita*, from the grammatick explanations of *Chatyana*.

I finished the attentive reading of this grammar by *Panani*, *Chatyana*, and *Patanjali*, 18 Aug. 1792.

42. A grammatical comment on the botanical chapter of *Amarcoṣa*.

Finished reading, September 18, 1792, *Crishna-nagar*.

42. c. *Ditto*.

The whole complete. *Bengal* character.
Sir W. J.

43. *Mēdini Cōṣa*.

A dictionary of the *Sanṣcrit* language. *Dēvanāgarī* character. Ly J.

44. *Viṣwapracāṣa Cōṣa*.

A dictionary of the *Sanṣcrit* language; by *Mabēṣwāra*. *Dēvanāgarī* character. Ly J.

45. *Sabda Sandarbha Sindu*.

A dictionary of the *Sanṣcrit* language; by *Cāṣināth Sarman*. It appears from the introduction, that it was compiled expressly for the use of Sir W. J. The learned author is, at present, head professor in the newly-established college at *Varanāsi*. *Dēvanāgarī* character. Two vols. folio. Ly J.

46. *Venīṣanbhāra*.

A drama, *Sanṣcrit* and *Prācrit*, in the *Bengal* character. Ly J.

47. *Mahā Nātaca*.

A drama, *Sanṣcrit* and *Prācrit*, in the *Bengal* character. Ly J.

48. *Sacontalā*.

A drama, *Sanṣcrit* and *Prācrit*, in the *Bengal* character. This is the beautiful play which was translated into English by Sir W. J. but not the copy he used for that purpose. Ly J.

49. *Mālati* and *Mādhava*.

A drama, *San̄scrit* and *Prácrit*, in the *Bengal* character. Ly J.

50. *Hásyárnava*.

A farce, *San̄scrit* and *Prácrit*, in the *Bengal* character. Ly J.

51. *Cautuca Sarvaswam*.

A farce, *San̄scrit* and *Prácrit*, in the *Bengal* character. Ly J.

52. *Chandrābbishēca*.

A drama, *San̄scrit* and *Prácrit*. *Bengal* character. Ly J.

53. *Ratnávali*.

A drama, *San̄scrit* and *Prácrit*. *Bengal* character. Ly J.

54. *Vicramórvasi*.

A drama, *San̄scrit* and *Prácrit*. *Bengal* character. Ly J.

55. *Manavicágnimitra*.

A drama, *San̄scrit* and *Prácrit*, *Bengal* character. Ly J.

56. A catalogue of *San̄scrit* books, on various subjects. *Dēvanágari* character. Ly J.

50. The Sea of Laughter (*Hasyarnava*). A farce by Jagadiswara.

It is a bitter satire on kings, and their servants, who are described as profligate scoundrels; and on priests, who are represented as vicious hypocrites.

51. *Cautuca Sarvaswam*; a Farce. King, *Cativatrali*; five Councillors, *Sishtantaca*, *Dhermanala*, *Anritaserra*, *Panditapira*, *Abhavyasac hava*.

57. *Gita* and *Dharmámúśāna*.

Two extracts from the *Máhabhárat*, with beautiful drawings, written in the *Devanágari* character. Sir W. J.

58. *Raghuvansa*.

The Children of the Sun, a poem by *Cálidás*, in *Bengal* character. Sir W. J.

59. *Prabodha Chandrodaya*.

The Rising Moon of Knowledge, a drama by *Sésava Misra*. *Bengal* character. Sir W. J.

CHINESE.

60. *Con Fu Tzu*. The works of *Confucius*, Vol. II. III. IV. V. VI. Sir W. J.

61. *Tabia Su Shuw*. A commentary.

Sir W. J.

62. *Shun Lon Su Shuw*. A commentary.

Sir W. J.

63. *Hor Lon Su Shuw*. A commentary.

Sir W. J.

64. *Shung Morng Su Shuw*. A commentary.

Sir W. J.

65. *Hor Morng Su Shuw*. A commentary.

Sir W. J.

66. *Sbi Kin*. A book of Chinese odes.

Ly J.

67. *Lon Yu*. A grammar of the Chinese language. Ly J.

68. *A dictionary. Chinese and Latin.* Ly J.

PERSIAN.

69. *Zafar' Námeh.* A most elegant history of Taimur, written in the *Nisb* character.

Ly J.

70. *Towárikh i Gujarát.* A History of the Province of Guzerat. Ly J.

71. *Tárikh i Babádershábi.* A History of the Emperor Babáder Sháb. Ly J.

72. *Tárikh i Jebáncushá.* The History of Nadir Sháb, by Mirza Mabádi Khan. Ly J.

73. *Narrative of the Proceedings of Scindia, and the Confederates.* Ly J.

74. *Jebángir Námeh.* The History of Jebángir Sháb. Ly J.

75. *Mujmel ut Tarikh i Nádiri.* An Abridgment of the History of Nádir Sháb. Ly J.

76. *History of Hindostan,* by Gbolam Huffsain.

Sir W. J.

77. *Beban i Danish.* The Tales of Ináyetulla.

Ly J.

78. *Bostán i Khyál.* The Garden of Imagination, an historical romance, in eight vols.

A

Ly J.

68. The letters A and B must be procured from China. If the letters A and B can be supplied, the work will be inestimable. Mr. Jitsingh says, no Chinese words begin with A or B.

79. *Jāmay ul. Hecāyet.* A collection of tales. Written in the *Nisb* character.

Sir W. J.

80. *a. Shāb Nāmeb.* The heroick poem of *Ferdosi*. Ly J.

80. *b. Ditto.* In four volumes. Sir W. J.

81. *a. Masnavi.* A poem, by *Jalal ud Din*, furnamed *Rumi*. Ly J.

81. *b. Ditto.* Six volumes. Sir W. J.

81. *c. Ditto.* First book only. Ly J.

81. *d. Ditto.* A commentary on the first book. Ly J.

81. *e. Ditto.* A commentary on the first book. Ly J.

81. *f. Ditto.* A table of contents of the first book. Ly J.

80. *a.* I finished the reading of this book a second time, November 3, 1787, Calcutta. W. J.

81. *a.* By Mahommed. Jel'alu'ddin of *Bulkb*; called *Rumi*, because he settled in the lower Asia. W. J.

So extraordinary a book as the *Mesnavi* was never, perhaps, composed by man. It abounds with beauties, and blemishes, equally great; with gross obscenity, and pure ethicks; with exquisite strains of poetry, and flat puerilities; with wit, and pleasantry, mixed with dull jests; with ridicule on all established religions, and a vein of sublime piety: it is like a wild country in a fine climate overspread with rich flowers, and with the odour of beasts. I know of no writer, to whom the *Maulavi* can justly be compared, except *Chaucer* or *Shakspeare*. W. J.

82. *a. Culyát i Jâmi.* The works of the poet Jâmi. Sir W. J.

82. *b. Ditto.* The miscellaneous poems of Jâmi. Ly J.

83. *Yusuf wa Zuleyca.* A poem by Jâmi.
Ly J.

84. *a. Culyát i Nizâmi.* The works of the poet Nizâmi. Sir W. J.

84. *b. Ditto.* The five poems of Nizâmi.
Ly J.

85. *Culyát i Anwâri.* The works of the poet Anwâri. Sir W. J.

86. *Dewân i Khosru.* The odes of Khosru,
Sir W. J.

87. *Dewân i Saib.* The odes of Saib.
Sir W. J.

88. *Dewân i Arfi.* The odes of Arfi.
Sir W. J.

89. *Dewân i Câsim.* The odes of Câsim. Ly J.

90. *Dewân i Jâmi.* The odes of Jâmi.

91. *Afrâr; or, Ishak Nâmeb.* Secrets; or, the History of Love, a Poem. Ly J.

92. *Miscellaneous Poems.* Chiefly by Arfi.

93. *Mujma uz Zâya.* On the Art of Poetry.
Ly J.

94. *Mekbzen i Afrâr.* The Treasury of Secrets, a poem by Nizâmi. Ly J.

95. *Dewán i Cátibi*. A book of odes. Ly J.
 96. *A Poem*, by *Ĵámi*. (Imperfect.) Ly J.
 97. *Miscellaneous*, prose and verse. Ay *Arfi*, and others. Sir W. J.
 98. *Sbarab i Khájab Háfiz*. A commentary on the odes of *Háfiz*. Ly J.
 99. *Silsilat uz Zabib*. The Chain of Gold, a Poem, by *Ĵámi*. Ly J.
 100. *Pand Námab*. Moral sentences, in verse, by *Farid ud Din Attar*. Ly J.
 101. *Babarám and Gulandám*. A love tale, by *Cátábi*. Ly J.
 102. *Farhang i Ĵebángiri*. A dictionary of the Persian language, by *Ĵamál ud Din Husain Anju*. • Complete. Ly J.
 103. *The Grammatical Introduction to the Farhang i Ĵebángiri*. Ly J.
 104. *Fowáyed i Ghaniya*. A short treatise on Persian and Hindu grammar. Ly J.
 105. *A dictionary of the Persian language*. (No title). Ly J.
 106. *Tohfit ul Hind*. A miscellaneous treatise.

102. Many corrections of this valuable work, and many additions to it, may be found in the *Siraju'lloghah*, by *Sirajaid'din arzu*; and in the *Mujman'lloghah*.

106. By *Mirza Khan*.

The book consists of an introduction, seven chapters, and a conclusion; the subject of which are: *The Hindu alphabet, prosody, rhyme, rhetoric, love, music, women, physiognomy, and a Hindu vocabulary*.

tise on the literature, &c. of the Hindus. Enriched with marginal notes by Sir W. J.

107. *a. Sri Bhāgavat.* A translation of No. 3.
Ly J.

107. *b. Ditto.* With drawings. Ly J.

108. *Ramāyana.* A translation of No. 2.

Ly J.

109. *Anwārī Soheili.* A Persian version of the *Hitopadēśa*, by Husain Vaiz, surnamed *Cashifi*.

110. *Arjuna Gītā.* Translation of the *Gītā*.
Ly J.

111. *Siva Purāna.* Translation from the *Sanścrit*. Ly J.

112. *Rāga Darpana.* A treatise on *Hindu* musick. Translated from the *Sanścrit*. Ly J.

113. *Pārijātaka.* A treatise on *Hindu* musick. Translated from the *Sanścrit*, by *Roshin Zamir*, in the reign of *Aurungzeb*. Ly J.

114. *Hazār Dharpad.* A treatise on vocal musick according to the Hindus. Ly J.

115. *Shams ul āśwāt.* The Sun of Sounds. A treatise on *Hindu* musick. Ly J.

116. *Cefayət ut Talīm.* A treatise on astronomy, by *Mahommed*, son of *Masawad Mahommed*. Ly J.

109. *Anwārī Soheili*; by *Husain Vaiz*, surnamed *Cushifi*. *Nizami*, *Firdausi*, *Maulavi*, *Hafiz*, *Khakani*, *Sādi*, *Saib*, *Anwari*, *Sohaili*, *Zafar Namah*, *Anwari*, *Khosrau*, *Jāmi*.

All but *Khakani* are in my possession.

117. *Lowaiḥ ul Kamar*. A treatise on astronomy. Ly J.

118. *Reṣalab Sharifah*. A treatise on astronomy. Ly J.

119. A treatise on astronomy, with tables, in the *Nisḥ* character. Ly J.

120. *Sbarab i Zīj i Merza Ulagh Bég*. A commentary on the tables of *Ulagh Bég*. Ly J.

121. *Sbarab i Elm i Hayât*. A commentary on the science of astronomy. Ly J.

122. Miscellaneous loose sheets on astronomy. Ly J.

123. *Tála Námeḥ & Sbarab Tála*. Two treatises on fortune-telling. Ly J.

124. Five tracts on geometry. Ly J.

125. *Feráyez i Mabommedi*.

126. *Sharab i Burdab*. A commentary on the poems called *Burdab*. Ly J.

127. *Mirât ul Miṣáyeb i Mabommed Shábí*. Expositions of matters of faith and jurisprudence, compiled for the use of *Mabommed Sháb*. Ly J.

128. *Mirât ul Hakáyak*. Ly J.

129. *Sharifiyah*. A comment on the *Sird-jiyah* of *Alṣáyad*, translated from the Arabick, by *Mabommed Káṣim*. Ly J.

129. Read four times with great attention, February 29, 1793. W. J.

130. *Forms of oaths held binding by the Hindus, by Ali Ibrahim Kbán, chief magistrate at Benaris.*

Ly J.

131. *Jáma Abáfi* on Mahommedan duties.

Ly J.

132. *Tokfit ul Momenain.* A dictionary of natural history. Ly J.

133. *Tarjama i Feráyez i Sirajiyab bá Fowáyed a Sharifiyab.* A translation of two works in Arabick on Mahommedan duties.

Ly J.

134. *Refúlab i Mofazzel.* A translation from an Arabick treatise by Mahommed Báker.

135. *Kitáb ul Biyua.* A law tract translated from the Arabick. Ly J.

136. *Miscellaneous Fragments.*

ARABICK.

137. a. *Al Kudúri.* Institutes of Mahommedan law, by *Abul Hasan Ahmed*, of *Bagdad*, surnamed *Al Kudúri*, of which the *Hadáyab* is a comment. Ly J.

137. b. *Ditto.* Ly J.

137. An abridgment, or institutes of the law of contracts; by *Abul Hasan Ahmed* of *Bajdad*, surnamed *Alkuduri*, who died Y. H. 428, Y. C. 1036.

The *Hedayah*, by *Burhanuddin Al Marghiani*, who died Y. H. 591. Y. C. 1194, is a commentary on this book.

Marghinan is in the district of *Firghana*.

138. *Hedáyab.* A comment on *Al Kuduri*, by *Burbán ud Din ul Marghináni*. Ly J.

139. *Fatávi Alemgiri*. Decisions collected by order of the Emperor *Aurungzeb*. Four vols.

Ly J.

140. *Al Sbarifiyáb*. A commentary on a law book, called *Al Sarájiyah*, by *Sayad Sharif*.

Ly J.

141. *Mazheb'ul Imám ul Aazem Abu Hanifeh*. The religious doctrines and opinions of *Abu Hanifeh*. Ly J.

142. *Cashcul*. An Asiatick Miscellany, by *Bubá ud Din al Aamili*. Ly J.

143. *Sacardán us Sultán*. A treatise on various mystical subjects, in seven chapters, by *Shékb-Ibn i Hajalah*. Ly J.

144. *Al-Cafiyah*. A grammar of the Arabick language, by *Ibn ul Hájb*, with a commentary by *Mulá Jámi*. Ly J.

145. a. *Kámus*. A dictionary of the Arabick language. Sir W. J.

145. b. Ditto. Ly J.

146. *Al Kbuláset*. A grammar of the Arabick language. Ly J.

147. Two treatises on Arabick grammar.

Ly J.

140. Finished the third careful reading of this book,
August 30, 1792. W. J.

148. *A treatise* on Arabick grammar. Ly J.
149. *A dictionary* of the Arabick language Ly J.
150. *Elm i Hindifa*. A treatise on geometry, by *Bu Ali Sēna*. Ly J.
151. *A treatise* on geometry, with tables.
152. *Al Mutālab ul Hafāzi*. Propositions in theology. Ly J.
153. *Hamāṣab*. Ancient Arabian poems, collected by *Abu Timmām*. Sir W. J.
154. *Al Motanābi*. The poems of *Abu Taib*, furnamed *Al Motanābi*. Sir W. J.
155. *Dewān i Ali*. The poems of *Ali*. Sir W. J.
156. *Dewān ul Aʿshak*. A book of poems. Sir W. J.

153. This book was copied by *Abdullah* of *Mecca*, from a manuscript on transparent paper traced at *Oxford*, from * an estimable copy of the *Hamāṣab*, which *Pocock* had brought from *Aleppo*, and on which he set a high value. I gave ten guineas to the boy who traced it, and I value this book, at least, at twenty guineas. W. J. November 26, 1788.

154. I received this valuable manuscript by the hands of Mr. Howard, to whose care it was intrusted in June, 1774, at Venice, by Mr. Wortley Montague. It was a present from *Abderrehman Beg*, who wrote the Arabick verses in this page, which are so flattering to me, that I can hardly translate them without blushing. W. J. October 2, 1794.

157. *Sbarab i akáyad i Mulá Saduddin.* A commentary on the *Akáyad*, by *Saduddin*.

Sir W. J.

158. *Sbarab ul Moalakát.* A commentary on the *Moalakát*. Ly J.

159. *Sbarab ul Mobárak.* Another commentary on the *Moalakát*. Ly J.

160. *Kasáyed sabab moalakab.* The poems of *Almutálammi*s, most elegantly written. Ly J.

161. *Kasáyed ul Musabba.* Poems. Ly J.

162. *Adábul Malúk.* The manners of princes. Ly J.

163. *Bebr ul Basít.* Ly J.

164. *Taif ul Kbiyal.* Sir W. J.

165. *Moruj uz zebeb wa maaden ul Jóber.* An historical and geographical work, by *Abul Hassan*, surnamed *Masfaudi*. Sir W. J.

166. *Hariri.* The moral discourses of *Hariri*. Sir W. J.

167. An Arabick manuscript traced on oil-paper. (Probably that mentioned in note to 153.) Ly J.

168. A new copy of a manuscript, in sheets (no name). Ly J.

HINDOSTANI.

169. *GULISTAN.* Translated from the Persian. Sir W. J.

169. *Busteram Shahzadah*, the assistant of the college of Sic'hs at Calcutta, was produced as a witness to ground a

170. A commentary on the *Grunt'ba*, the religious institution of the *Sic'bs*, in the *Nágari* character. Ly J.

motion for commission to examine a woman of high rank. The *Grunt'ba* was not in court, but he read this book with ease, and said it was a religious work, containing extracts from the *Grunt'ba*. November 15.

The *Grunt'ba*, a very thick 4to volume in this hand, was produced, and the *Sic'bs* sworn by it.

THE END.

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